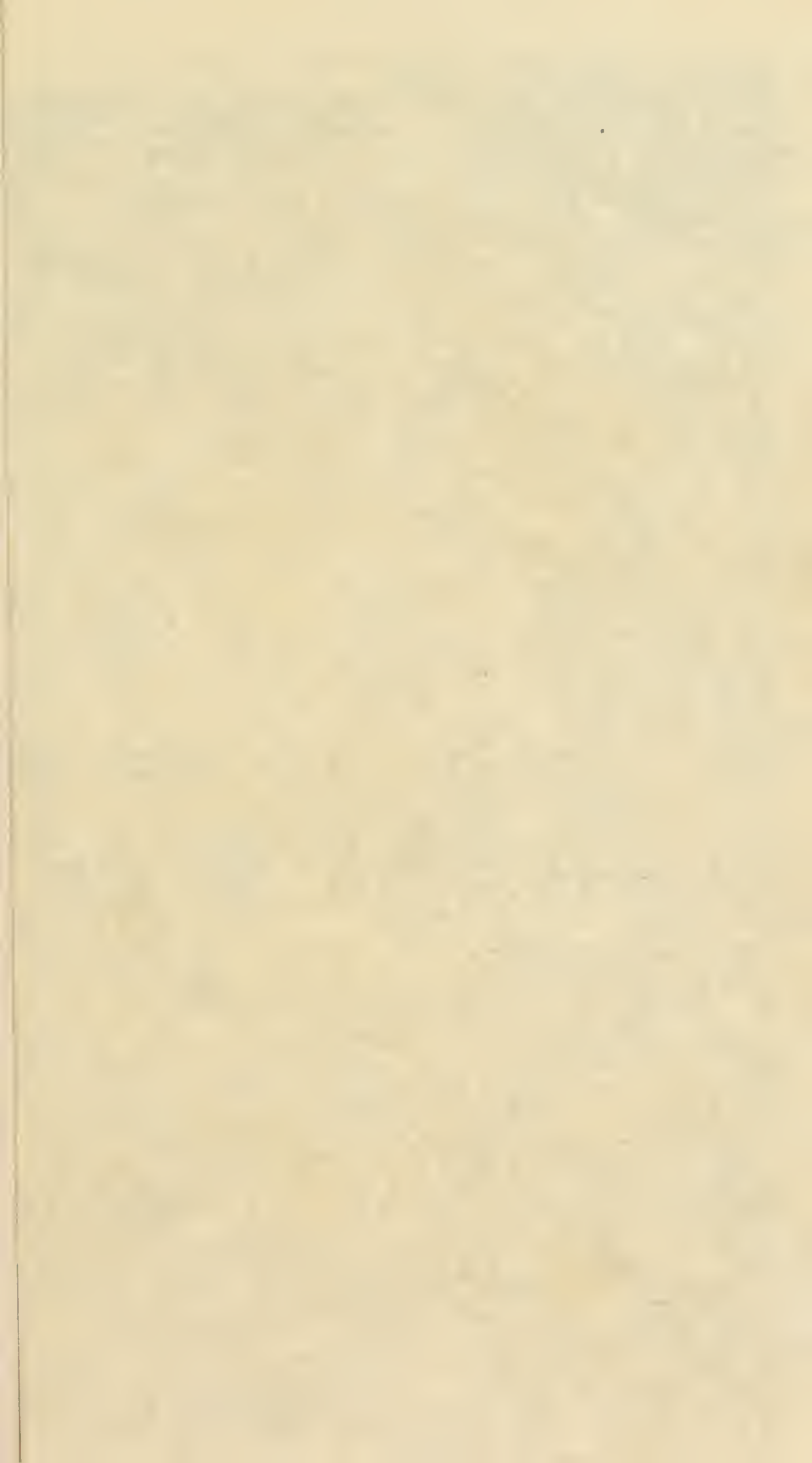


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A REPRESENTATION OF THE CEILING OF THE AUDIENCE CHAMBER IN THE PALACE AT KEIOE .

THE
DYNASTY OF THE KAJARS,

TRANSLATED FROM THE

Original Persian Manuscript

PRESENTED BY

HIS MAJESTY FATY ALY SHAH

TO

SIR HARFORD JONES BRYDGES, BART. K.C. LL.D.

LATE ENVOY EXTRAORDINARY AND MINISTER PLENIPOTENTIARY FROM
HIS BRITANNIC MAJESTY TO THE COURT OF TEHERAN.

TO WHICH IS PREFIXED,

A SUCCINCT ACCOUNT OF THE HISTORY OF PERSIA,
PREVIOUS TO THAT PERIOD.

ILLUSTRATED WITH PLATES, AND
A MAP OF WESTERN PERSIA,
FROM ACTUAL SURVEY, BY COLONEL JAMES SUTHERLAND,
ENGINEER TO THE MISSION.

LONDON:

JOHN BOHN, 17. HENRIETTA STREET, COVENT GARDEN;

J. H. PARKER, OXFORD; AND H. CONSTABLE, EDINBURGH.

M DCCC XXXIII.



“Your valour,” said the Highlander, “speaks higher language than my Northern wits are able to comprehend.”

COUNT ROBERT OF PARIS, Vol. I. p. 57.

“——Y de todos, ningunos le parecian tan bien, como los que compuso el famoso Feliciano de Silva: porque la claridad de su prosa, y aquellas entricadas razones suyas, le parecian de perlas: y mas quando llegaba á leer aquellos requiebros, y cartas de desafios, donde en muchas partes hallaba escrito: *Le rason de la sinrazon que á mi rason si hace, de tal manera mi rason enflaquece, que con rason me quexo de la vuestra fermosura.* Y tam bien quando leia: *Los altos cielos que de vuestra divinidad divinamente con las estrellas os fortifican, y os hacen merecedora del merecemento que merecc la vuestra grandeza.*”

DON QUIXOTE, *Ed. Re. Acad.* Cap. Prim. fol. 3.

“But of all his choice store, none pleased him so much as those written by the famous Feliciano de Silva: for the glitter of his prose and the perplexity of his style were to him so many pearls, and especially the love-speeches and challenges, in which abound passages like this:—*So enfeebled is my reason by reason of the unreasonable treatment of my reason, that with reason I complain of your beauty . . . The High Heavens, that with your divinity divinely fortify you with the stars, rendering you meritorious of the merit merited by your greatness.*”

WESTALL'S Edition, Vol. I. p. 3.

OF THIS EDITION, 250 COPIES HAVE BEEN PRINTED.

TO THE KING.

SIRE,


HAD the following pages contained nothing more than an account given by myself of the affairs of Persia during a certain period, it would have been in me an unpardonable presumption to have solicited the high honour of a permission to prefix to them YOUR MAJESTY'S august name; but as they contain the Translation of a MS. compiled by order of the Sovereign of Persia under his own eye, a Copy of which was presented to me by His Persian Majesty's command when I left that country, I ventured to ask that I might be allowed to lay that Translation, accompanied by my own imperfect Notes, at YOUR MAJESTY'S feet.

The gracious condescension with which YOUR MAJESTY was pleased to receive that request, is an honour which I cannot too highly prize; affording me, as it does, an opportunity to declare myself, with profound respect,

YOUR MAJESTY'S

Most dutiful Subject and devoted Servant,

HARFORD JONES BRYDGES.



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NOTICE
TO
THE READER.

THE Manuscript, of which some of the following pages contain the translation, was given to me by his Persian Majesty, through my old and excellent friend Mirza Bazurg, the Ka'imacam of Persia. It had been promised to me very shortly after my arrival at the Persian Court; but circumstances prevented the delivery of it, till the very eve of my departure from Teheran; and it was then in great haste copied from the original in the possession of the King.

When the Manuscript was at last* delivered to me, Mirza Bazurg thought it necessary to apologize for *the little beauty* † of the hand-writing in which it was transcribed, as well as for the poverty of the illumination and binding; being pleased to say, that my departure from Persia taking place sooner than

* The MS. was despatched to me; and reached me at Erzeroum, on my way to England. It lay many hours under water, with some other things, when La Pomone was wrecked.

† Literally translated.

his Persian Majesty expected, was the only cause of his sending the work in a form so ill suited to a royal present*.

The Manuscript commences with the usual pious exordium prefixed to all Muhammedan works: it proceeds with a brief account of the origin of the Kajar Family; of the transactions of his present Majesty's uncle, Akau Muhammed Khan, who was murdered in his tent at Sheshah, in the spring of 1797, and to whom Faty Aly Shah succeeded in 1798; and it ends at my departure from Persia, in 1811.

One motive for undertaking and publishing the translation of this MS. at the present moment, after so much in all shapes has been lately put forth about Persia, is, that, from its containing an account

* The Persians, as is well known to those conversant in Oriental Literature, go to an expense in the binding and illumination of their Manuscripts which is scarcely to be credited in Europe. Mirza Muhammed Husain, who was successively Vizir to Sadik Khan, Jaafer Khan, and Lutf Aly Khan, Princes of the Zend Dynasty, was considered to possess the most valuable library then in Persia. Amongst his books were several, the covers of which were a thin plate of pure gold, beautifully enamelled, and further enriched with small jewels. The silken cord or headband at the top and bottom of the binding, to which the leaves are attached, is, in Persian, called Shirauzee; from whence it may, perhaps, be concluded that this method of binding was first practised at Shiraz. It is common also with the Persians to keep the works they most highly esteem in boxes, or caskets, profusely and richly ornamented: and this seems to have been a very ancient custom; for it appears that, amongst many other rich articles which Alexander found belonging to Darius, was a superb casket, which the Macedonian Prince afterwards destined to contain a copy of Homer's Poems.

of the transactions of that kingdom during a period at which Persia has been more concerned in the affairs of Europe and India than she had been for many years preceding, it is imagined there may perhaps be curiosity enough still left in the world to read the tale of those transactions told by the Persians themselves. There is in the Court of Persia an officer styled *Wakaa neveis* †, or “writer of daily public occurrences:” the labours of this officer are regularly communicated to the King, and are admitted or corrected under his Majesty’s inspection. The MS. therefore now offered in translation to the public, is, as far as regards the period it embraces of his present Majesty’s reign, a copy of that State Record.

† There is reason for believing such an office has existed in very early times of the Persian Monarchy, and was considered as conferring great dignity and importance. In the 2d chapter of Esdras, we find “Rathimus, the Story Writer,” addressing Artaxerxes on the subject of rebuilding the Temple at Jerusalem. The Vulgate translation of the verse containing this notice runs thus: “Domine! pueri tui Rathimus ab accidentibus, et Sabellius scriba, et reliqui curiæ tuæ iudices in Cœlesyria et Phœnice.” *Es.* cap. ii. p. 255. *Paris* ed. 1785. Various are the instances, in Scripture, of orders given in Persia to search the Records of the Kingdom. Kœmpfer thus describes it:—“*Wakaa neveis*, id est, “Scriptor occurrentium rerum; vocatur etiam *Vizeer e chep*, id est, Visirius sinistrae, quoniam in senaculo sedem in latere ad sinistram regis occupat. Nobis eum appellare liceat magnum Secretarium status, quoniam Serenissimi decreta et mandata Principum exterorum, per legatos desiderata, et epistolas, nec minus Magistratis suæ resolutiones et responsorias, tum quæcunque in aula, regno, et regionibus finitimis memoratu digna accidunt diariis consignat.” *Kœmpfer*, Fascic. 1.

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Herodotus observes, that one part of the ancient education of the Persian Youth was teaching them to speak the truth*. I am not aware that this Prince of Science is pretended now to be taught in any of the schools or Madressas in Persia: and therefore, if it be found that the MS. sometimes varies in the account it gives of a particular transaction from that received from other quarters, candour will suggest some allowance to be made for national vanity; and more for the very delicate ear of the principal person to whom the original was recited, and by whose command it was compiled.

Moreover, it must be confessed that the modern Persians amongst us Europeans have not a very high reputation for a strict regard to truth; and perhaps the charge made against them on this head, in some instances, may not be totally groundless: it will be well, however, before a decisive opinion is pronounced by us on this subject, to make allowance for the nature and idiom of their language, which is elevated, poetical, and periphrastic; and to bear in mind, that Truth and Poetry are frequently at

* Parents, in correcting the mean vice of lying, should be careful to distinguish the degree of crime incurred by *a lie as to fact* and *a lie as to inaccurate description*. Viz. A child leaves a candle burning in a room—is accused of doing so, and denies it: *this is a lie as to fact*. Another comes into a room, and tells his parent, “I have seen a snake twenty yards long:” this may probably be a lie only as far as regards *inaccurate description*. We should treat the first as moral guilt, and the second as moral folly. A wise parent surely will not use the same means to correct both.

variance †. If we examine closely, it will be found that the quantum of lying amongst any given number of nations, as compared with each other, does not vary so much as we are at first inclined to imagine. The main difference, generally speaking, is in the subject of the lie, and the purpose for which it is told: and I cannot think myself very rash in saying, that, where interest is concerned, I have often found Europeans as ready to deviate from the truth as Persians. Few circumstances can be imagined, in the common intercourses of life, in commerce, in diplomacy, in which I have not had communications with Persians; and I assert, from long expe-

† The colloquial language of Persia is more hyperbolic perhaps than any other. A Persian does not scruple using to one's face such expressions as these: "Your wisdom is greater than that of Aristotle;" "Your courage is superior to that of Alexander;" "The fame of your reputation and glory fills the whole world:" such are phrases of common parlance: and thus, by constantly using words to which he attaches no precise meaning, the Persian easily slides into lies of *inaccurate description*; and the transition from *moral folly* to *moral guilt* is, alas! but too easy: "Facilis descensus Averni." It is but fair, however, to add, that when these sort of compliments are paid, a Persian may be generally considered as practising that species of polite conversation which is known in Persia by the term *Reeshcund*, and in England by that of *quizzing*.

Many have witnessed, and laughed at, the droll scene in the *Bourgeois Gentilhomme* of Molière, Act. VI., without being aware how severe a slap that admirable comic writer has given therein to the colloquial idiom of the Turks. Clonte personates the son of the Grand Turk, and is made to address Monsieur Jourdain: "Abousalum oqui boraf Giourdina Islamelequi;" which Covielle explains to be, "Monsieur Jourdain, votre cœur soit toute l'année comme un rosier fleuri;" and adds, "*Ces sont façon de parler obligeantes*

persons mentioned in the MS. and the Notes, that it has been to me (whatever the produce of it may be to the reader) one of peculiar pleasure and interest. Those scenes in which we were engaged in early life, and which were agreeable to us at that time, (and mine in Persia, from a variety of circumstances, were peculiarly so to me,) the mind afterwards falls back on, with no common fondness; and at the close of life, few things are more cheering, than to recall to our thoughts the first impressions made on us by what we met with in youth, when visiting distant countries—the acquaintances we made; the friendships we formed there; the kindnesses we received; the mutual efforts made to amuse, to please and inform each other, and the joyous hours spent in the society of amiable and intelligent foreigners; and, in this instance, I may add, in a most luxurious climate, and amidst scenery where brilliancy and picturesque beauty increased the charm of novelty.

Reader, it is neither my wish nor my intention to detain you much longer, nor to dilate on so poor a subject as myself; but it seems fair to both parties, that I should lay before you some short account of the means I have had of becoming acquainted with Persia and its inhabitants, in order that you may the better appreciate the observations on them which I shall hereafter present to you. As a stranger

and an humble individual, I was long ago admitted in Persia to a considerable degree of intimacy with Princes, Ministers, men of the Law, merchants, shopkeepers, and agriculturists. I then mixed in society in Persia, at different times, from the Zenith to the Nadir of it. I was present in Shiraz when the abominable treachery of Hajy Ibrahim to his benefactor, and too-confiding master and sovereign, transferred the throne of Persia from the Family of Zend to that of Kajar. I afterwards waited on the gallant and unfortunate Lutf Aly Khan, in his distress, by the desire of his fallen Minister, Mirza Muhammed Husain, whose guest I was at Shiraz: and the last time I visited Persia, I had the high honour to appear there as the First Minister in modern times, regularly accredited from the Sovereign of this country to the Sovereign of that. The space of time consumed in my acquaintance and intercourse with Persia and Persians was near thirty years; and it is now not far from twenty years since I left that country.

The estimate I have made of the Persian character may be different from that made by others: and I acknowledge, that, in portraying their character, it would be difficult for me to repel—and indeed I should despise myself, if I wished to repel—those feelings which I must ever cherish, for kindness and attention received in sickness, for acts of the most disinterested friendship received in cases

of unexpected and most dangerous personal emergency, and for unparalleled proofs of confidence, generosity, and attachment received, when beaten to the ground by those who ought to have supported me. Had I the power of being witty (which I have not) at the expense of a people who possess so many good traits of character, and who, on all occasions, behaved so nobly and generously to me, I should merit severe censure if I exerted it. What national failings they have, I am as well acquainted with as any of my countrymen can be : and such of my countrymen as had the opportunity of witnessing how I dealt with the Persians on the spot, I am confident will attest, that, from the King to the clown, no one ever told them harsher or plainer truths than I did. I scorned to flatter them in Persia ; and I will not, at this distance, speak disrespectfully of them in England.

Reader ! I put such of the following pages as are strictly mine into your hands, with a proper diffidence as to their value ; still hoping they may afford you some amusement : to learn which, will give me pleasure. So, with the old Latin Comedian, I say, “ Valete ;” but I dare not add, as he does, “ Plaudite.”

POSTSCRIPT.

Before proceeding further, however, I feel bound to perform a very pleasing task—that of acknowledging the assistance I have received.

TO Mr. DAVID SHEA, of Hayleybury College, I am much indebted for great assistance in the translation of the MS.: but I am in honour bound to declare, that whatever fault is discovered in that translation, the blame of it rests solely on myself; since there is no part of the text which I have not carefully and sedulously revised: and when my idea of the sense of the MS. has differed from his, I have adopted my own, in preference to his.

To a Gentleman, whose name at present I am not at liberty to mention, but who is at once the delight of his friends and an honour to the sacred profession which he has embraced, I am indebted for the kindest encouragement—encouragement, without which I doubt if I should have ventured to appear, either as Translator or Author, before the public.

To my old and highly-valued friend, Colonel JAMES SUTHERLAND, of the East-India Company's Bombay Military Establishment—to him I was indebted, during my residence in Persia, for his uniform friendship and effective assistance. On the present occasion I am indebted to him for the beau-

tiful and accurate Map which accompanies the work, as well as for the very curious Specimens of Maps, made by Native Persians, which are presented to the reader in this volume: and could I flatter myself that my part of the book was as well worth the notice of the public as Colonel Sutherland's Map, I should feel more confident of the approbation of my readers and purchasers than I do at present.

If the Rev. Dr. BANDINELL, the Librarian of the Bodleian, will accept my thanks, they are certainly due to him, for the kindness and politeness with which he afforded me at all times access, during a residence last winter at Oxford, to that magnificent treasure of literature, of which he has the care.

The appearance of the work has been much delayed by a personal calamity of the heaviest nature. It has pleased Providence to close for ever that voice, the sounds of which, if I should succeed, would have enhanced the pleasure of success; and which, if I fail, would have been affectionately employed to soothe and mitigate the bitterness of disappointment.

PRELIMINARY MATTER.

SECT. I.

WHEN I first determined to offer to the public notice the following Translation, I did not think of accompanying it by any thing more than such Notes as I imagined might amuse the Reader or elucidate the Text. A little reflection, however, satisfied me that it might not be amiss to take a wider range : in consequence of which, the following Preliminary Matter has been compiled.

In entering on the Ancient History of Persia, of which it does not come within my scheme to give more than a *précis*, I must immediately acknowledge the use I have made of that part of Malcolm's copious work ; and also avow, how sincerely I consider such as are interested about Persian and Indian History or Politics to be indebted to him for his useful, entertaining, and well-arranged labours on those subjects : and if, in the course of any thing I shall have occasion to publish in the present pages, I differ from him in opinion, it will always (except on facts) be with a degree of respect for his knowledge of the matter in hand. From the authorities he quotes in his History of Persia, he appears to have perused and examined many and various Arabian and Persian authors who have written on Persia. Some of these I, also, have been formerly acquainted with ; and I am not aware that in other

languages many works on this subject have escaped my notice: but as far as intercourse with Persia and its inhabitants can fit me for the task I have undertaken, I can safely say, mine was longer, and more varied in its nature, than that of any of my countrymen. I have, however, one serious cause for alarm, that is, of being accused of taking the best part of my book from the labours of others. To this charge I plead guilty; and throw myself on the Reader's mercy.

The geographical limits of the Kingdom of Persia, which both in ancient and modern times have so often varied, from invasion and other causes, seem to me better noticed, when necessary, under particular reigns, or at certain epochs, than in any other manner; and short statistical accounts of particular provinces will be better introduced in a note, when such provinces are alluded to in the MS., than given under any general arrangement.

With those who credit the Mosaical account of the creation of the world (and it will not be very easy for those who do not to produce one more credible) there will be no great difficulty to imagine that many countries which formerly have and do now constitute a part of the Persian Empire must have been very early peopled. The vicinity to that empire of the spot where mankind is first recorded to have appeared, the facile means possessed of exploring, as the race increased, some of its most beautiful and fertile provinces, justify, in my mind, a supposition to this effect. But, at all events, when destruction was first poured on the primitive inhabitants of this globe, and only Noah and his

family were especially protected and saved from the general wreck, the same divine authority that relates to us the dreadful calamity, acquaints us also, that, as the waters subsided, the ark rested on the top of Mount Ararat. In disembarking, therefore, the first place our second progenitors must have visited was necessarily the Plain of Erivan, which spreads itself at the foot of that mountain; and I presume those who have visited this beautiful and luxuriant plain, viewing it even under all the disadvantages of an imperfect government, will allow that few places on the surface of the earth, both as to climate and production, could have been better chosen for refreshing, supporting, and gratifying the immediate wants of such a motley assemblage of storm-beaten mariners. The vine, the peach, the fig, the apricot, the melon, the water-melon, the apple, the pear, the mulberry, corn of all sorts, and the most nutritious grains, are found there now, and were not improbably permitted to start up there when the waters withdrew. I admit the Sacred Writings do not tell us what length of sojourn Noah made in this delightful plain, nor do they declare to us that he ever left it. The 9th chapter of Genesis contains the account of Noah's debarkation from the ark; and the 20th verse of that chapter has the following remarkable words, which seem to represent the Patriarch as being desirous of taking up his abode where (if I may use the expression) he first landed:—"And Noah began to be an husbandman; and he planted a vineyard."

The first part of the 2d verse of the 9th chapter of Genesis I have always considered as very inter-

esting:—"And it came to pass, as *they* journeyed "from the *East*, that they found a plain in the land "of Shinar." The pronoun *they* assuredly refers only to the sons and grandsons, &c. of the Patriarch; because he himself is not mentioned as one of those journeying; but, on the contrary, his death is disclosed to us in the preceding chapter, without any mention being made of his having undertaken any journey or travel whatever.

It will be difficult to suppose, if the ark rested on the top of Mount Ararat, that Noah did not visit the plain at the bottom of the mountain; unless we recur to the *argumentum ad absurdum*, and suppose that he remained in the ark till he died, which we are told was 350 years after the Flood. But we are expressly informed: "Noah went forth, and his sons, "and his wife, and his sons' wives, with him: every "beast, every creeping thing, and every fowl, and "whatsoever creepeth upon the earth, after their "kinds, *went forth out of the ark.*" And here I wish to submit a remark which has frequently occurred to me; which is, that whenever we find a fact of great importance noticed in Scripture, the locale, where that fact is stated to have happened, will, if minutely examined, be found to be a kind of collateral testimony of its truth: as in the instance before us, the Plain of Erivan being peculiarly adapted for the commodious reception of the Patriarch and his precious charge.

I shall now transcribe the following passage from Sir John Malcolm's History of Persia; leaving every one to draw from it the inference he pleases.

Sir John mentions a work called the Dabistan; which, though heretofore considered of doubtful

authority, has lately received some support from the discovery of a volume in the Ancient Pelvic, called the Dussateer, or Jemarauatseer, to which the author of the Dabistan refers. I have never met with either of these works; but Sir John proceeds to tell us, that, according to the latter, “the Ancient Persians “deemed it impossible to ascertain who were the “first parents of the human race:—*the knowledge “of man*, they alleged, was quite incompetent to “such a discovery. But they believed, on the “authority of their books, that Mah-abad was the “person left at the end of the last cycle, and, consequently, *the father of the present world.*” The only particulars they relate of him are, that he and his wife, having survived the former cycle, were blessed with a *numerous progeny*, who inhabited caves and the clefts of rocks, and were uninformed both of the comforts and luxuries of life; that they were at first strangers to order and government; but that Mah-abad, inspired and aided by the Divine Power, resolved to alter their condition; and, to effect that object, planted gardens, invented ornaments, and forged weapons. He also taught to take the fleece from sheep, to make clothing: he built cities, constructed palaces, and introduced amongst his descendants all the benefits of art and commerce.

The 10th chapter of Genesis contains an account of Noah’s numerous progeny, and expressly states by them the world was peopled; and proceeds, from verse the 8th to the end of the chapter, with a detailed account of the manner, and by what parts of Noah’s progeny, this was performed. Noah himself,

as has before been stated, lived 350 years after the Flood.

Surely it will strike every Oriental scholar, that Mah and Abad, in more ancient Oriental languages than one, will produce a compound word signifying, and capable of being translated to signify, without borrowing much from fancy, a designation and description of Noah easily reconcileable to those given of him in Scripture. Mah, it is presumed, will not be disputed to mean “great,” *supremus*; and Abad, either as a termination or as a substantive, means, “peace,” “rest,” “security”; or the place of peace, rest, or security.

Now, in the 6th chapter of Genesis, verse 17, the Almighty condescends to declare to Noah: “And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven; and every thing that is on the earth shall die.” The 18th verse however opens with, “*But with thee will I establish my covenant:*” by which all created things were saved from annihilation, and *peace* and *rest* restored to animated nature.

In Scripture, Noah is called “a just man, and perfect in all his generations:” and the meaning of the Hebrew word Noah is, in some of our Bibles, explained *Comforter*.

It is possible the coincidences now presented may have been treated of by persons infinitely more learned than I am: of that I am ignorant: but if they have not, and any such person should consider the imperfect hints I have given as worth notice, I shall be much gratified. I am not able to

pursue the investigation of them with advantage, not being at all acquainted with the Hebrew and Sanscrit, and not aware that any thing available to this research exists in such fragments, or reputed fragment, as we possess, of the Ancient Pelvic. When the arrow character made use of in the Inscriptions existing at Babylon, Persepolis, and some other places, shall be accurately deciphered and translated, we may with reason expect to acquire, by such translation, most valuable historical and political information and evidence on the earliest periods of the existence of this world.

The following is the account the late Sir William Jones, in his Sixth Discourse to the Asiatic Society at Calcutta, gives of the Dabistan, the work mentioned in the preceding pages: and I beg here to remark, that the whole of this Discourse is (as indeed all the rest are) particularly interesting, and worth reading.

“ The rare and interesting tract on twelve different religions, entitled ‘ The Dabistan,’ and composed by a Muhammedan traveller, a native of Cashmir, named Mohsan, but distinguished by the assumed surname of Fani, or *Perishable*, begins with a wonderful curious chapter on the religion of Hoshung,” the second monarch of the Paishdadian dynasty, “ which was long anterior to that of Zera-tusht, but had continued to be secretly professed by many learned Persians, even to the author’s time; and several of the most eminent of them dissenting in many points from the Gabrs, and persecuted by the ruling Powers of their country, had retired to India, where they compiled a

“ number of books, now extremely scarce ; which
“ Mohsan had perused, and with the writers of
“ which, or with many of them, he had con-
“ tracted an intimate friendship : from them he
“ learned that a powerful monarchy had been esta-
“ blished for ages in Iran, before the accession of
“ Kaiomars, that was called the Mahabadian dynasty,
“ for a reason which will soon be mentioned ; and
“ that many princes, of whom seven or eight are
“ only named in the Dabistan, and among them
“ Mahbul, or Maha Beli, had raised their empire to
“ the zenith of human glory. If we can rely on
“ this evidence, which appears to me unexception-
“ able, the Iranian monarchy must have been the
“ oldest in the world ; but it will remain doubtful to
“ which of the three stocks, Hindu, Arabian, or
“ Tartar, the first kings of Iran belonged, or whe-
“ ther they sprang from a fourth race distinct from
“ any of the others ; and these are questions which
“ we shall be able, I imagine, to answer precisely,
“ when we have looked carefully into the languages
“ and letters, religion and philosophy, and inciden-
“ tally into the arts and sciences of the Ancient
“ Persians.”

It must not be passed over, that after a great deal of very learned reasoning on the subject of the Mahabadian dynasty, Sir William, at the end of the Discourse, appears to come, though from different premises, to pretty near the same conclusion that I have hinted at in the fourth paragraph of these preliminary pages.

“ We may therefore hold this proposition firmly
“ established, that Iran, or Persia, in its largest

“ sense, was the true centre of population, of know-
 “ ledge, of languages, and of Arts; which, instead of
 “ travelling westward only, as it has been fancifully
 “ supposed; or eastward, as might with equal rea-
 “ son have been asserted; were expanded in all
 “ directions, to all the regions of the world.”

“ It is to be observed,” Sir John Malcolm remarks, in a note, “ the similarity to this name (of Mahbul or Mah Beli) to the Belus of the Egyptians, and to the Mahbali, or the great Bali, of the Hindus, will strike every learned reader.” We are told, Belus, or Amenophis, king of Egypt, began to reign An. Mun. 2494, or Ant. J.C. 1500; and Moreri, Grand Dic. under the article Belus, remarks as follows: “ Nos auteurs modernes ont une autre idée de Belus: ils le prennent, après plusieurs pères, pour le Nem-
 “ broth de l’écriture: ce qu’on peut croire, pourvû
 “ qu’on ne la fasse pas fondateur du grand empire
 “ d’Assyrie, qui est bien plus récent.”

Turning to Scripture, we find, in the 10th chapter of Genesis, that Cush begat Nimrod; and that Cush was the son of Ham, who was the son of Noah. In verses 9 and 10 of the same chapter, Nimrod is mentioned as being “ a mighty hunter before the Lord; and the beginning of his kingdom was Babel.”

It is true, however, that Sir John Malcolm (according, I suppose, to the Dabistan) makes Mahbul the third prince of the Jyanian dynasty.

The author in the Encyclopædia Britannica of the article Nimrod, says, “ Authors have taken a great deal
 “ of pains to find Nimrod in Profane History: some
 “ have imagined him to be the same with Belus, the
 “ founder of the Babylonish Empire: others take him

“ to be the same as Ninus, the first Assyrian monarch. Some believe him to have been Evechous, the first Chaldean king after the Deluge; and others perceive a great resemblance between him and Bacchus, both in actions and in name. Some of the Muhammedan writers suppose Nimrod to have been Zohak, a Persian king of the second dynasty: others contend for his being Kay Kaus, the second king of the second race; and some of the Jews say he is the same as Amphrael, the king of Shinar, mentioned by Moses. But there is no certainty in these conjectures, nor have we any knowledge of his immediate successors.”

With this last very sensible remark, I hasten to relieve the reader from a subject on which perhaps he thinks more than enough has already been thrown out, unless I had been deeper read, or had better data to offer to his notice. I will however just remark, that there is a difference in the account of Zohak, as given by Sir John Malcolm, and the compiler of the *Encyclopædia Britannica*. The latter says, Zohak was a Persian king of the first dynasty: the former, that Zohak was a Syrian prince, encouraged by the impiety of Jamshid, the fourth prince of the Paishadian dynasty, to invade Persia, which he subdued; and caused Jamshid, who fell into his hands, to be placed between two boards, which he afterwards ordered to be sawn asunder. It is to be observed, that the authority Sir John quotes on this occasion is the *Zenat-el-tavarik*, a history compiled, or rather written, by a Muhammedan; on whom I cannot feel very willing to place much faith, seeing, in general, how the Muhammedan historians distort facts, con-

fuse dates, and confound circumstances, which, by Western authors, are related with apparent correctness and exactitude. But if I am little inclined to consider the Muhammedan historians, of the times before the appearance of their Prophet, as worthy of much credit, it becomes me to add, that, in nine cases out of ten, I believe any system founded purely on etymology is entitled to less. In such speculations, I am well aware how reason limps and imagination flies: at the same time I must be allowed to add, that, in respect to the Mosaical history, I entirely agree with a very learned writer, who says, “There is no medium or palliation: the whole is allegorical, or the whole is literal:” or, in other words, the whole is true, or the whole is false.

SECT. II.

It may not perhaps be disagreeable to the reader to find some little account of the different dynasties which have reigned, or are said to have reigned, over Persia: not that I shall so far exercise his patience as to attempt to reconcile the accounts of any of these monarchs given us by the Eastern writers, either with Sacred History, or with the historical accounts we have received of different Persian princes from the Greek or Roman historians. Those who are desirous of receiving information on this subject will find a great variety of books which may be consulted; and amongst the rest, the First Volume of Sir John Malcolm's History of Persia, a work which displays no common labour of research, and offers, amidst a good deal of conjecture (as must infallibly happen in this case), a

great deal of information. For my own part, in respect to the Greek historians, the opinion I formed many years ago, on reading the incomparable Dissertation which Mr. Richardson has prefixed to his Persian Dictionary, has never been weakened, by subsequent reading, reflection, or the degree of acquaintance I have made with the Arabic and Persian languages. Speaking of the Greek writers, Mr. Richardson observes: “ We have names of Persian kings which a Persian could not pronounce : we have facts related they apparently never knew : and we have customs attributed to them which contradict every distinguishing character of an Eastern people.” To the first of these remarks it may be answered: If the Greeks found the Persian names difficult of pronunciation, they would change the orthography of them in such wise as would facilitate their utterance of them; of which any one may easily be convinced, if he will look into the Byzantine historians, particularly Anna Commena, and observe how she alters the European names of several of the Crusaders, of whom she has occasion to speak. To the second it may be replied, the history of no two hostile nations contains an exact enumeration of the same facts as regarding both; nor does it afford precisely the same account of even an important fact in which both have been interested, and both have been actors. But the last remarks of Mr. Richardson’s (if admitted) I consider, with submission, conclusive; nor can my mind furnish me with an argument to weaken the force of them.

Whoever imagines time produces the same change

in the manners and customs of the inhabitants of Eastern countries as it does in those of the inhabitants of Europe, has not been fortunate enough to have had much intercourse with the East, or to be much interested in its ancient or modern history. I could easily load my page with instances and quotations, proving in how small, how very small degree, time has, in this respect, marked a trace of its passage on the Arabs; and I persuade myself I could even prove, where the religion of a country has been changed by the sword, that customs long established, and long revered under a former system of public worship, will, on some occasions, and at particular periods, be resorted to, in spite of conquest and intolerance:—witness the celebration of the Nurooz in Persia.

The reader, no doubt, will rejoice to be spared a return to the Mahabadian dynasty; which, according to the Dabistan, was succeeded by that of the Jyanians; which dynasty, according to a Pelvic work alluded to by Sir John Malcolm, lasted one aspar, which is computed to be a thousand million of years; which, as Sir John most justly observes, “is so far beyond all bounds of credibility, that it would appear more like calculations applicable to the revolutions of the heavenly bodies, than real history.”

The list of Paishdadian Princes, given by various Persian historians, is as follows:

Kaiomars, reigned	30 years	Manucheer, reigned	120 years
Hoshung . . .	40 ..	Nouzur	7 ..
Jahamurz . . .	30 ..	Afrasiab	12 ..
Jamshid	700 ..	Zoo, or Zau . . .	5 ..
Zohak	1900 ..	Gurshaf	6. ..
Feridoon	500 ..		

making altogether a period of 2400 years. To this dynasty Sir William Jones has very properly applied the epithet “ Fabulous.”

The names of the second, or Kaianian dynasty, is offered to us by the same authorities, in the following order :

Kai Kobad, reigned 100 years	} reigned 112 years
Kai Kaus . . . 150 ..	
Kai Khosrou . . . 60 ..	
Lorasp 120 ..	
Gushtaf 120 ..	
	Cai Ardeshir,
	or Bahman,
	Homai 32 ..
	Darab I. . . . 12 ..
	Darab II. . . . 14 ..
	Secander, or Alexander, 14 ..

Thus this dynasty, as appears by the figures opposed to each name, lasted 734 years; and ended with Alexander, whom the Persian historians report to have been the son of Darius I., by a daughter of Philip, king of Macedon; and, consequently, consider him to have been a Persian prince (at least by extraction), and not a Grecian. Sir William Jones has marked this dynasty by the epithet “ Poetical.”

To the third dynasty has been appropriated the name of Mulook-ul-Towayef; which I consider as meaning “ an empire split into provinces,” each of which is seized on by some powerful nobleman or chief of a tribe, and each sustaining his government independent of the other. Of this period of Persian History, Sir John Malcolm remarks: “ The accounts we receive from Persian writers are vague and contradictory: they have evidently no materials to form an accurate narrative; and it is too near the date at which their real history commences to admit of their indulgence in fable.” The learned and industrious D’Herbelot, speaking of this period, says, “ Cet endroit est le plus em-

“barrassé et le plus obscur de toute l’histoire de
“Perse.” Sir William Ouseley, however, is of
opinion, that it is possible, by a minute examination
of Greek and Latin writers, to reconcile the various
traditions with historical and chronological truth.
May I be permitted, without giving offence, to ex-
press a doubt, whether, if this were effected (which
I imagine that learned and indefatigable scholar and
antiquarian would find more difficult than he seems
to conceive), may I be allowed, I say, to doubt
whether the discovery would be worth the labour.
The princes of this dynasty are ranged under
the Ashkanians and Ashganians; and the time of
their reign is supposed to have occupied 318 years;
that is, the first to have reigned 165, and the second
153 years.

We now arrive at the Sassanian dynasty, which
Sir William Jones considers as entitled to be called
Historical. According to Sir William Ouseley, this
dynasty commenced A. D. 125, and ended in the
person of Yezdejerid II., A. D. 652. Sir William and
D’Herbelot have both given a list of the names
of the Sassanian Princes, in which there is a trifling
difference; D’Herbelot making them twenty-nine,
and Sir William twenty-eight; though the latter
mentions, in the opening of his chapter of this
dynasty, that thirty-one kings of the line of Sassan
reigned. I presume this to have been an error of
the press.

I will not trouble my Reader with an enumera-
tion of the names of the princes of this line, parti-
cularly as there are many of them to whose reigns
I could not affix a date that would either satisfy

him or myself. Those who may be desirous of minutely and critically comparing and examining the accounts left us by the Eastern and Western historians of the wars, transactions, and intercourse between these princes and the contemporary States of Europe may find a very curious list of Oriental authors given by Sir William Ouseley; whilst the Scriptures, the Greek and Roman writers, the early Fathers, and some pages of the Decline and Fall of the Roman Empire, may be referred to, as abounding with information on these subjects.

As one of the causes of the extinction of the Sassanian Government in Persia, I cannot avoid mentioning, that the birth of Muhammed, at once the Prophet and Legislator of the Arabs, took place under the reign of Nousheerevan. According to Ockley, this happened about A. D. 571; who adds, "Historians do not agree about the precise year."

If, however, we may believe one of the gravest of the Arabian historians, signs and prodigies took place in Persia at the birth of this extraordinary personage, quite sufficient to portend the extent and fatality of ruin destined to descend on that country.

1st, The palace of Khosrou, the king of Persia, was so shaken, that fourteen towers thereof fell to the ground. 2dly, which if true could not fail of being more awful to the Persians, The sacred fire, which had been kept incessantly burning for 1000 years, went out all at once. 3dly, The Lake Sawa sunk; and 4thly, The Tigris overflowed its banks. Khosrou is stated to have been so alarmed by these prodigies, and by a dream of the High Priest of

Persia, which seemed to forebode a calamity as likely to take place from Arabia, that he sent for a famous diviner, to inquire of him what these prodigies might portend. The answer reported to have been given is, "That fourteen kings and queens of Persia should reign in succession;" and that, afterwards, "That which was to come to pass would happen." This is perfectly oracular!

Besides these prodigies, the consequences of which might be considered as only relating to Persia, it was pretended, much on the same authority, that when Muhammed came into the world he was surrounded by a bright light, which illuminated not only the chamber where he lay, but the whole country round; and that as soon as he was born, he fell on his knees, and distinctly pronounced, in Arabic, the Muhammedan profession of faith, *i. e.* "God is great, there is no other God but God, and I (Muhammed) am His Prophet."

It is clear that Muhammed, in composing and compiling the Koran, made free use of the Holy Scriptures; and as the real Mission of our Lord was accompanied by real miracles, so the followers of the Arabian Prophet are consistent enough in endeavouring to establish his pretended mission by pretended miracles.

I am not aware, that, in any one instance, Muhammed assumed to himself, in the Koran, the power of working miracles: the splitting the moon is so equivocally mentioned, that it may be taken either for an act of Muhammed's, or of the divine power: this is just the manner in which one would suppose a person in Muhammed's situation would

mention such an occurrence. But what is curious is, that the genius and idiom of the Arabic language is such, that bulky Commentaries have been written, by learned Muhammedan divines, on both sides of this most momentous question.

Muhammed, indeed, was more than once called on, by the faithless, "to give them a sign:" and in the 13th chapter of the Koran, the text on this subject is so closely copied from the Gospel, that I conceive every one must see from whence it is borrowed. "The Infidels say, Unless a sign be sent down to him from his Lord, he will not believe." And again, "Though a Koran were revealed, by which mountains should be removed, or the earth cleaved in sunder, *or the dead caused to speak*, it would be in vain."

In the fifteenth year of the Hejira, under the Caliphate of Omar, a battle between the Arabians and Persians took place in the vicinity of Cadesia, a city on the Euphrates, distant from Cufa about forty-five miles. In this battle the fate of Persia was determined. It is reported to have continued for three days, and a part of the fourth. The Persian troops amounted, according to the Arabian historians, to 130,000: their own, at the commencement of the engagement, to 30,000: the former commanded by Rustam Ferookhzad, the chief Minister of Yezdejerid; and the latter by Saad Ibn-abou Wekaus, who, however, from an attack of sciatica, was prevented from taking a personal share in the combat. He conferred the command on Khaled.

The account Ockley affords of this memorable

battle is brief and abrupt. At this period of their power the Arabs had a custom of giving names to the battles in which they were engaged; which names always alluded to some particular circumstance which took place in the course of the conflict. Thus at Cadesia, on the first day, the combatants were engaged from morn till sunset; and the battle obtained the appellation of "The Day of Concussion." On the second day the Arabs received a reinforcement, under Kaukia Ibn Amru, from Syria; and hence it was called "The Day of Assistance." On the third, the combat was continued from the morning to the hour of noon-day prayer; at which time a most violent whirlwind is said to have arisen, setting directly in the face of the Persians, and thereby contributing to their defeat. To this part of the battle was given the name of "The Day of Cormorants;" and to the struggle which continued through the night, that of "The Night of Snarling."

It seems the Arabs, even on the third day, received a fresh supply of men, under the command of Hashem Ibn Allebeh; and the Arabian historians relate that the battle, during the night, was carried on, on each side, by the light of torches. Rustam, the Persian general-in-chief, fell on the fourth morning; and the manner of his death is variously related. The loss of the Persians is said to have been 100,000, whilst that of the Arabs is not carried beyond 7 or 8000: but we collect, even from the account given by the Arabs themselves, that the Persians fought bravely, in defence of their religion and country; that if they were superior in numbers at the commencement of the battle, the Arabs on

each day had the advantage of being joined by fresh reinforcements; and that the battle, at last, was probably decided by the accident of the whirlwind.

The enumeration as well as the quality of the plunder which fell into the hands of the Arabs, after the victory, cannot but remind us of what Quintus Curtius relates of that which, after the battle of Issus, fell into those of Alexander: “*Sed jam illa quoque hostis victor intraverat omni quidem opulentia ditia. Ingens auri argentique pondus non belli sed luxuriæ apparatus diripuerant milites:*” and one is amused, not astonished, perhaps, (considering the ignorance and contempt of the Arabs at that time for articles of luxury,) that there should be found amongst them persons offering to exchange gold for silver, and bartering both metals largely against articles held in little estimation by others*.

In the pursuit of the vanquished, the standard of Persia, borne by a nobleman named, according to the Arabs, Taleinus, fell into the hands of the victors; and appears, in the division of the booty

* The real Bedouin, or Desert Arab, remains to this day very much in the same state of ignorance, as to the value affixed by the civilised world to the precious metals and precious stones. After the capture and plunder of Kerbla by the Wahhabees, several persons from Bagdad repaired to their camp, to traffic with them. This traffic, on the part of the Bagdad people, was carried on in the exchange of cloth, and other necessary articles, against gold, jewels, and silver, on the part of the Wahhabees. On their return to Bagdad, I saw several of the speculative adventurers, who told me the strangest stories imaginable of the bargains they had had the good fortune to make. Tacitus, *de Mor. Germ.*, asserts that the rude tribes of Germans preferred silver to gold; and gives a reason for it:—“*Argentum quoque magis quam aurum sequuntur nulla affectione animi, sed quia numerus argenteorum facilius usui est, promiscua ac vilia mercantibus.*”

obtained, to have been estimated at 30,000 dinars, or 17,187*l.* 10*s.* This standard is said, in its original state, to have been the apron of a blacksmith, named Kauah, who excited the people of Isfahan to rise in opposition to the tyrant Zohak, and who displayed it on a pole, as a rallying-point to his associates. In commemoration of this event, something called by the same name was used as the standard of the Persian empire:—I say something called by the same name, because, at the time it fell into the hands of the Arabs, the length of that standard was twenty-two, and the breadth fifteen feet; which is certainly rather more than a full-sized apron, even for a Peshdadian blacksmith. From what has been said above, it is scarcely necessary to add, it was enriched with jewels.

The anxiety of the two persons most interested in the result of the battle of Cadesia was extreme. The caliph is reported to have walked daily, alone, several leagues towards the Arabian Irak, in the hope of receiving the earliest intelligence; whilst Yezdejerid is said to have established a chain of messengers from the palace to the camp, for the same purpose.

The Persian monarch had destined a body of troops to reinforce the army of Rustam, which learning, on their march, the defeat of their countrymen, retreated.

The fortunes of Yezdejerid, from the time of his defeat, were not very dissimilar to those of Darius after the battle of Arbela; with this difference, that his struggle against adverse fortune continued longer than that of the Kaianian king: and though, like

him, he experienced the treason and treachery of his satraps, he fell, at last, by the ignoble hand of a miller, in whose humble dwelling he had sought refuge, and who was tempted to the atrocious act of assassinating his sovereign by the splendor and richness of the royal habiliments. We may reckon, therefore, the complete subjection of the Persian empire to the Arabs as taking place A. D. 651.

It is true, the Persian Government continued, in the name of Yezdejerid, to struggle for the support of the throne, the religion, and independence of Persia, to the 31st year of the Hejira: but the capture of the capital of Modain, which followed shortly after the battle of Cadesia, the consequent defection of many of the powerful nobles, and the murder of the king, gave the battle of Nihawend the effect of closing for ever any hopes of restoration to grandeur, which the family of Yezdejerid might have entertained; and also of delivering the Persian provinces, one after another, to be overrun and subdued by the savage and fanatical tribes of the Arabian desert.

The Caliph Omar, however, did not long survive the unfortunate Yezdejerid: a Persian slave, belonging to Mogaraih Ibn Saubiah, to whom his master had given the soft name of Lu-lu, assassinated him, in the 33d year of the Hejira, whilst engaged at the public mosque of Medina, in the performance of his morning-prayer.

The disciple of Zerdusht might, at the time, find some consolation, that his country had produced an avenger of her insulted religion and ruined establishments: and the modern Shiah discloses, broadly,

in what estimation he holds the act, by clothing the perpetrator of it with the lofty title of “Shihad-ud-deen,” or Hero of the Faith, in exchange for the humbler appellation of Lu-lu, or Pearl.

Conquest is invariably attended by circumstances sufficiently painful to the vanquished and to humanity; but in the case of that of Persia by the Arabs, there is reason to believe the common and usual miseries of it were much aggravated; as will always happen, when the conquered are further advanced in arts and civilization than their conquerors. Besides this, the Arabs strictly applied to their new subjects the rule both of their faith and warfare; that is, either the abandonment of their old system of religion for the reveries of Muhammed, or the redemption of their lives by the payment of a capitation-tax, and the loss of their most valuable political privileges. We may suppose, too, that the fanatic Arab might grant his protection on easier terms to his Christian enemy, than to him who was a worshipper of fire; inasmuch as he would consider the first, from acknowledging the Divine or at least the Prophetic character of our Saviour, (whom his own Prophet had styled “Roh ullah,” or The Spirit of God,) as approaching nearer to Islam, than him who palpably appeared a rank idolater: for it is not very likely that the Arab, with the fire-altar before his eyes, would patiently listen to the Persian priest, when he attempted to explain the symbolic mysteries of the doctrines of Zoroaster; or that, if he did listen to him, he would comprehend and admit the truth of dogmas so little suited to his taste and the style of his religious reasoning.

It has already been stated, that the result of the battle of Nihawend put an end, in fact, to the Sassanian empire; notwithstanding partial struggles afterwards took place against the invaders, in various provinces. Major Price, in his valuable "Memoirs of Muhammedan History," observes: "That many
"formidable insurrections, in different parts of the
"Persian territory, evinced, on a variety of occasions, that abhorrence of foreign dominion, and
"regard for the religious rites of their ancestors,
"which continued to animate the disciples of Pyrolatry, until repeated discomfitures, massacre, and
"expulsion, succeeded in blending at length, with a
"very trifling exception, the vanquished with their
"oppressors, under the united and powerful sway of
"the Koran."

The battle of Nihawend took place in the year of the Hejira 21 (A. D. 642); and from that period, until the successful usurpation of Yacoob-ibn-Lais-el-Suffar, the completion of the conquest of the country, and the government of it, were committed to the care and management of various Lieutenants nominated by the caliphs of Bagdad. Amongst these, the name of Taher, surnamed, by the Caliph, Al Mamoon Zul Yemeen, which may be translated "ambidexter," is pre-eminent.

Taher was the son of Husain, the son of Mûssab, the son of Zobair; which last was one of those whom the Caliph Omar, on his death-bed, recommended, or rather mentioned, to the Faithful in attendance on him, as worthy to succeed him; since he had often heard the Prophet himself declare, that Zobair was expressly designated for a place in

Paradise. The manner of his obtaining the command and government of the Persian provinces from the Caliph Mansoor will be related in the Notes, as well as some account given of his descendants: their power, after having enjoyed it for the space of fifty-four years, being put an end to, in the year of the Hejira 251, by Yacoob-ibn-Lais-el-Suffar.

Suffar, in Persian and Arabic, means “Coppersmith;” which trade Lais, the father of Yacoob, followed: and from this circumstance his descendants are known by the appellation of Suffarian. Yacoob, as early as the year of the Hejira 249, had commenced a successful revolt against the caliph’s government in Persia; and in the year of the Hejira 255, had become so formidable, that the Caliph Muatten Billah found it necessary formally to acknowledge him: and the usurper shortly after this marched towards Bagdad, with the design of de-throning the caliph; but he met with a signal defeat, from the Bagdad troops under the command of the caliph’s brother, Mouffek. On this, he retired to Khorasan, levied a fresh army, prepared for another attempt against the caliph; but died on his march, A.H. 264.

The power he had obtained, however, passed to his descendants; and they continued to annoy the caliphat so greatly, that Muatten Billah, the sixteenth caliph of the House of Abbas, employed Ismail, of the race of Saman, Prince of Bokhara, to defeat and destroy them. This he effectually did; and was rewarded by the caliph with the sovereignty of Persia, A. H. 289, or A. D. 902.

The dynasty of Saman, after a succession of nine

princes, ended in the person of Ismail ; who was put to death at Nissa, on his way towards Bokhara, by an agent employed by Sultan Mahmud Ghasnavi, A. H. 389, or A. D. 999.

It was during the last years of the Suffarian dynasty that another family, until then living in a certain degree of privacy, emerged to power and consequence ; and ultimately obtained the government of a large part of Persia. This family is distinguished by the appellation of Deylemite, from a division of wild country forming a part of the province of Tabaristan. It is also sometimes spoken of by the name Bouavides, from Abu Shuja Bûyah, the founder of the family ; and who is reported as claiming his descent from Bahram-gour, one of the ancient monarchs of Persia. Abu Shuja Bûyah had three sons, Aly, Hassan, and Ahmed ; and Major Price acquaints us, “ that, in “ the latter part of the 321st year of the Hejira, or “ A. D. 933, at Shiraz, thus destined to be the “ metropolis of his family, Aly, the eldest son, with “ the unanimous consent of all the Deylemite “ Ameers, proceeded to seat himself on the throne “ of royalty ; having first defeated, near Isfahan, “ Muzuffer, the son of Yacoob, the governor on the “ part of the Caliph Maktudder.” This prince, on his elevation to the throne, assumed the title of Emmaud-ud-dowlah. He died in the year of the Hejira 338 ; and was succeeded, according to his testamentary directions, by Ezud-ud-dowlah, his nephew.

This race continued through thirteen different princes ; the last of whom was Abu Aly Kai Khosrou,

who appears to have surrendered his dominion to the famous Alp Aslan, the great-grandson of Seljuk, and the second Sultan of the Seljucides. Kai Khosrou was permitted to retire to the city of Nubendejean; where he quietly died, A.H. 487, or A.D. 1094.

To the Samanian Princes succeeded Sultan Mahmud Ghaznavi, the son of Subbuctageen Beg, who had seized on, or who had been raised to, the government of the Principality of Ghazna; and on whom the Caliph Ul Khauder bestowed the lofty sounding titles of Yemeen-ud-dowlah, and Ameen-ul-Millut; that is, "the Right Hand of State, and the Protector of the Faith of Muhammed." It was under the reign, and at one time under the favour and protection, of this great prince, that the celebrated Persian poet, Ferdousi, composed the "Shah Nameh;" and it was afterwards against this prince that he composed one of the bitterest satires that ever was levelled against royalty.

I ought not finally to dismiss the Deylemite princes without remarking, that they were persons whose name, at the present day, is deservedly held in high estimation in those parts of Asia which were subjected to their rule; and that for magnificence, learning, and protection of the Arts, they may not unaptly be compared to some of the Princes of the House of Medici.

For a considerable space of time, the Ghaznavide princes, both of the Subbuctageen and Ghour dynasties, as well as the Khaurezmanian sovereigns, were acknowledged in a considerable part of Persia. The power of the House of Subbuctageen closed in the year of the Hejira 580; that of Ghour, 607; and

that of the Khaurezmanian dynasty, in the year of the Hejira 628, in the person of Jellaul-ud-deen, the tenth prince of his family.

A very singular description of persons began however, about the year 544, to appropriate to themselves very large portions of Western Asia. These were distinguished by the appellation of Attabegs, a word which alike means Tutor or Preceptor, or Father and Lord. It seems to have been a custom with many of the Seljukian Sultans to commit the care and education of their children, residing in different parts of their empire, to their great Ameers or Lords; and these Ameers were from thence styled Attabegs.

It will easily be understood, that these powerful noblemen, assisted by time and circumstances, were enabled to assume, where they were established, the sovereign power. Thus we find Attabegs in Syria and Anatolia, as well as in Persia. The Persian Attabegs, properly speaking, were those of Azarba'ijan, Shiraz, and Luristan.

It is with those of Persia alone that we have to do; and therefore I shall state, that the head or source of the Azarba'ijanian Attabegs was Eyldeken; and that they ended in Muzuffer-ud-deen Uzbek, A.H. 622. The Attabegs who resided at Shiraz, and to whose rule the Province of Farsistan and other districts of Persia submitted, had for their chief a Turkoman, named Selgher; and the last prince of this family, who was the eighth of his race, was taken in the neighbourhood of Kazeroom, and executed by order of Halakou Khan. This savage and brutal conqueror and tyrant married his

son, Mangû Timur, to Acysha, the daughter of Saud, the son of Attabeg Abu Bekr. She presided at Shiraz to the day of her death, A.H. 686; after which, no claimant of the race of Selgher appeared for the dominions ruled by this princess.

The Luristan Attabegs were frequently called Hazaraspides, and had for their founder a person named Abu Taher: and their power ended in Afrasiab, the eighth prince of his race.

It was some time in the year of the Hejira 615 that the greatest, but at the same time the cruellest and most barbarous of all conquerors, Jengheez Khan, put his countless myriads in motion towards the West: and we are told, that in the space of six years, either by himself or his generals, he entirely accomplished the subversion of every thing that constituted the strength and the glory of the Persian empire.

From the year of the Hejira 621, therefore, to the year 748, or A.D. 1247, Persia was ruled by princes descended from Jengheez Khan, distinguished by the appellation of Perso-Jengheezian. It should not be omitted, that, in the year 654 of the Hejira, Halakou Khan, the scourge of the East, exterminated the detestable sect of the Ismailians, known in Europe under the name of Assassins.

On the ruin of these sprang up that of Eylkhau-nian sovereigns; so called from Shaikh Husain Bazurg, or Shaikh Husain the Great, Eylkhaunee. The last monarch of this family was Ahmed Sultan; who was put to death at Tauris, in the year of the Hejira 812.

It was during the reign of this prince, A.D. 1384,

that the Mogul Tartars, under the sanguinary Timur, again made irruption into Western Asia: one of the consequences of which, at some distance of time, was the elevation to the throne of Persia of Ismail the son of Shaikh Shafia, who had established himself at Ardabil. Timur died of a fever, at Otrar, on the 18th of February 1405; after having, in the space of twenty-one years, during which he was almost uniformly at the head of his troops in the field, brought under his subjection the greater part of Asia, and consequently the whole of Persia; and leaving to his descendants an empire little short, in point of extent, to that possessed by Jengheez Khan.

Shah Rokh, the fourth of his sons, succeeded his father, though not without a struggle, in the government of Persia and many of the neighbouring States: and he is described, by the Oriental Historians, as a person most humane in disposition, possessed of many fine qualities, and of an excellent understanding. He died at Facharoud, near Rai, on the 20th of March 1547, and was buried in that city.

This excellent prince was succeeded by his son, Olug Beg, a name which to this day has remained dear to science; and which Astronomy stills ranks high amongst her most fervent if not her most successful students. It is painful to perceive, that the pursuit of and addiction to science sometimes leads to crime, as was the case of Olug Beg. He had not only satisfied himself that he could read his fate in the stars, but that he read that his fate was, that he was to be dethroned and put to death by his eldest son, Abdul Latif: with this fancy in his head, he gave Abdul Latif reason to perceive that he was

determined to put him out of the way. To prevent this, Abdul Latif raised a force to oppose his father, took him prisoner, and then delivered him into the hands of one of his officers whom the king had formerly ordered to be put to death. In such custody, it is not difficult to guess what became of Olug Beg; whose death, I incline to think, must have been more owing to a suspicious temper, than the malignant influence of the stars. It took place in 1449.

In addition to the blood of his father, the guilty Abdul Latif had to answer for that of his brother, Abdul-aziz. But Heaven, which sometimes, for purposes unknown to us, winks at the commission of crimes, seldom or ever shuts its eyes to them altogether; and this prince was punished for those he had committed, by the loss of his sceptre and life, in the year 1450.

To him succeeded his brother-in-law, Abdallah: whose reign was very short; as he lost his life in 1451, in a battle with his relation, Abu Said, descended from Tamerlane, through Miran Shah.

Hasan Beg the Turkoman, surnamed Il-tooel, or "the Long," and better known in Europe under the name of Ussan Cassan, had now made himself master of Azarba'ijan and Irak. He died at Tauris, in the year of the Hejira 882, or A.D. 1477.

After him, his son Khelul held the government for six months, when he fell in battle against his brother, Yacoob Beg, who appears to have been a prince of considerable ability. He was induced to afford the Prince of Georgia assistance against Shaikh Haidar, the father of Shah Ismail; in which contest Haidar lost his life; and, what is singular enough, considering

what afterwards happened, his sons, Aly Mirza and Ismail, were taken prisoners. Yacoob is supposed to have been poisoned at Tauris, in the year of the Hejira 896 (A. D. 1490). He was succeeded by his son, Bisancoor; who was stripped of his dominions, by his father's former prisoner, Ismail, the son of Haidar.

I have already stated, that the irruption of Timur into Western Asia was one of the causes of the future elevation of Ismail Seffee to the throne of Persia. This monarch's ancestor, Shaikh Seffee, resided in those days at Ardabil; and was not only acknowledged to be directly descended from the Caliph Aly, by Fatima the daughter of Muhammed, but was held in the highest veneration for his peculiar sanctity of conduct.

Timur entertained for him a prodigious veneration and respect: and on his return out of Asia Minor, he dragged in chains a great number of prisoners, whom he had made in his wars with Bajazet, and whom he had resolved to put to death. In the course of his route, he visited Shaikh Seffee at Ardabil. At this interview, the proud conqueror prevailed on the Shaikh to accept a gift from him. Seffee humanely, and perhaps politically, asked that the lives of these prisoners might be spared. The request was granted; and the gratitude of the prisoners was equal to the benefit they had received: they made frequent visits afterwards, in bodies, to Ardabil: they carried to their liberator gifts of much value; and they promised, and performed, future service and devotion to the Shaikh and his family. By means of their descendants, Ismail, the descen-

dant of Seffee, was enabled to seat himself on the throne of Persia.

The period which has now briefly passed under review presents considerable difficulties, to any one who attempts to abridge its history, or to reduce an account of the different potentates and dynasties which appear on the stage, to a regular chronological order.

I am willing to admit, that the sketch I have given of the different persons and families to whose lot the government of Persia and its provinces fell, from the time of its conquest by the Muhammedans under the Caliph Omar, to the commencement of the reign of Shah Sultan Ismail Seffee, is hasty and imperfect. I must be permitted to say, however, that such a sketch only came within the scheme I proposed to myself in this volume; which was, to present the reader with an outline of the Muhammedan Rulers of Persia, as might introduce that portion of their history which is now offered in translation. I repeat, I have executed this imperfectly; and therefore I stand greatly in need of the reader's indulgence. But perhaps in this outline, and the Notes which will follow in the next volume, I may have the good fortune to throw under the eye of young Gentlemen proceeding to India, matter, concerning Persia and the neighbouring countries, which they would otherwise have to search for through a variety of volumes, some rare and scarce, and others, if more able, more ponderous than mine. If this should happen to one such person, my chief object will happily be accomplished: and I can safely declare, that in another, which was, to amuse myself, and prevent

me recurring to thoughts almost too painful to bear, I have not been disappointed:

——— “ Si quid novisti rectius istis
 “ Candidus imperti; si non, his utere mecum.”

THE SEFFEE DYNASTY.

We now arrive at a race of Princes, who, according to any notions we entertain of good government, morality, or decency, have as little claim to our respect as the most despicable set of despots, villains, and profligates, presented to us in any History whatever, and whose actions fully justify the spirited description of their character given by the late Sir William Jones.

The founder of this dynasty was Ismail Seffee or Sofy, whose genealogy, true or false, is generally set forth as follows. Ismail, the son of Shaikh Hyder, the son of Sultan Juneid, the son of Shaikh Ibrahim, the son of Shaikh Aly, the son of Shaikh Musa, the son of Shaikh Seffee, who was esteemed to be the 13th in descent, in a right line, from Aly, the son-in-law of Muhammed. The princes of this House commenced to reign over Persia in the person of Ismail, about the year A. D. 1500; and ended in an infant in his cradle, set up by Tahmasp Kooly Khan, afterwards Nadir Shah, under the name of Abbas III. A. D. 1733; making a period of something like 233 years. That the atrocities they committed should so long have been borne by the Persians, I can only explain, by imagining that the Persians considered the direct descent they claimed from the Family of the Prophet to be true and

correct: and indeed it frequently happened, when I conversed with intelligent natives, to whom I expressed a free opinion on this subject, that I have heard from them in reply: “Aye; but consider “ from whom they were descended, and what they “ did to establish and support the true and holy “ faith,” *i. e.* the Shiah.

I will not trouble the reader with a detail of Ismail's successive victories over the Governors or Princes of different Persian provinces; nor will I exercise his patience to read a catalogue of uncouth names, belonging to persons whose celebrity and importance was confined to a very limited space. It is enough to mention, that during the twenty-four years which Ismail reigned, he had the good fortune to reduce to his obedience the greater and certainly the richer part of what we are accustomed to consider the Persian empire: though it seems not improbable, that if Selim I., after the battle of Khoie, between the Turks and the Persians, which ended so unfortunately for the latter, had not been tempted to turn his arms against Egypt (considering it as the richer prize), the dynasty of Seffee might have begun and ended in the person of Ismail.

The character of Ismail, as given by historians, is pretty much the same as generally belongs to men of his class;—courage, blemished with a total absence of all humane feeling; political acuteness, little careful of what means it employed to ensure success; a complete and thorough perception of the advantages arising from exact and severe military discipline; and an unbounded ambition;—which last will easily be believed, if the saying reported as his be true: “As there is but one God in

“ heaven, so there ought to be but one king on
“ earth.” He died in 1523, and was succeeded by
his eldest son,

SHAH TAHMASP.

On the death of Ismail, the tranquillity of several parts of his dominions was disturbed by an irruption of the Uzbeg Tartars; but the most formidable enemy the new monarch had to oppose, was Suleiman, emperor of the Turks, surnamed The Magnificent. Suleiman penetrated Persia, with a great force, as far as Tauris, the capital of the province of Azarba'ijan; which city he took, and sacked, in a most relentless manner. He afterwards proceeded to Sultaniyah; and whilst encamped on that beautiful plain, his army experienced a storm so dreadful, that no parallel to it is mentioned in Persian History: he then withdrew from Persia, and took up his quarters at Diarbekr, leaving behind him 17,000 men, as a sort of rear-guard. Tahmasp attacked and defeated this body of troops, and then recaptured Tauris. To prevent the future incursions of the Turks, the Persian monarch adopted a measure, of all others the most distressing to a humane prince: he devastated, for many leagues, the Persian frontier towards Turkey.

Ismail had reduced Georgia to the condition of a tributary State; and Tahmasp, taking advantage of the dissension between the sons of Luarzab, prince of Karduel, or Eastern Georgia, on their father's death contrived to get both these princes into his power. The elder he confined in a fortress near the Caspian, whilst he artfully prevailed on David, the younger, to change his religion. This done, he

obliged the different Georgian chiefs to deliver to him hostages for their fidelity; and the renegade David was sent to govern Georgia, under the Shah, with the dignity and appellation of Daoud Khan. Tahmasp reigned 53 years. By different mothers he had eleven sons, three of whom survived the rest; *viz.* Muhammed, who, being afflicted with a complaint in his eyes, had devoted himself to religion, and had, in consequence, assumed the name of Khoda-bendeh, or “Bound to God;” Ismail, who was confined in the Castle of Kahak for having made an irruption into the Turkish territories without his father’s orders; and another son, called Hyder, the mother of whom is reported to have shortened her husband’s life by poison, in order, during Ismail’s confinement, to put *her* offspring on the throne. This fine scheme, as far as respected the death of the Shah, was prevented by the management of the elder sister, the Princess Peri; and Hyder, instead of mounting a throne, had his head chopped off, by his maternal uncle, Shamal, a Georgian by birth.

ISMAIL II.

At the time of his father’s death, as has already been mentioned, Ismail II. was a state prisoner in the Castle of Kahak, from whence, by the Princess Peri’s means, he was released to ascend the throne. In Asiatic monarchies there is but one species of reward reserved for such as are pre-eminently instrumental in the elevation of a sovereign; and that is, death. But whether the Princess Peri received this reward from her brother Ismail, or from her brother

Muhammed Khoda-bendeh, is not quite certain. One tale is, that the first act of Ismail's reign was Peri's destruction; but the English traveller, Herbert, makes this lady, whom he dignifies with the appellation of virago, murder her brother Ismail, whose reign, at all events, did not extend beyond the period of a few months, a space long enough, however, for him to convince the world, by cruelty and by the practice of every abominable vice, that he was a true Seffee. One account tells us, that he lost his life by swallowing poison in treacle, of which he was very fond; the other, that he was assassinated in his harem by conspirators, tutored by the Princess Peri, who gained admittance under the disguise of women whom he expected to receive.

MUHAMMED KHODA-BENDEH.

Muhammed, at the time his brother Ismail was taken from this world, was in Khorasan, and, on receiving notice of what had happened, proceeded to Kazwin, at which place he took possession of the government, and ascended the throne of Persia. Herbert, as I have already quoted, tells us that the first act of Muhammed's reign was an order for the death of his sister Peri; and that the execution of it was entrusted to Mirza Almas, general of horse, who brought to his sovereign the head of his sister fixed on the point of a spear, "with her long curling hair dangling down;" at the sight of which, my author quaintly continues, "Muhammed was as much alarmed as if he had seen the head of Medusa."

This lady, in addition to her other various accomplishments, is said to have had an indiscriminate love

of gallantry, and is accused of forming a plan to raise one of her sweethearts to the throne ; so that, between political intrigue on the one hand, and no very decent amorous propensities on the other, she appears to have fully merited the fate she met with.

Like that of many other sovereigns, the character of Muhammed Khoda-bendeh is given differently. Some historians represent him as wisely employing his time for the benefit of the State ; whilst others report him to have passed it in gambling, and the society of his women. There is little reason to doubt that the Turks on one side, and the Uzbek Tartars on the other, invaded Persia during his reign ; that they seized on several provinces ; and that they retained them as long as Muhammed lived. Accidents of this sort speak little in praise of the monarch, and afford no credible proof of his time being spent for the benefit of the State.

Georgia, on the death of Tahmasp, threw off the yoke he had imposed on her. An army was sent to reduce her to obedience. Daoud Khan fled ; and his elder brother, who, it has already been related, was confined in a prison on the shore of the Caspian Sea, recollecting how that prince had obtained the government of Georgia, resolved to repeat the game. He changed his faith, and was in consequence sent as Governor to Teflis, under the Muhammedan appellation of Simon Khan. Christianity, at this time, sat very easily on the inhabitants of Georgia. Interest, lust, or ambition, were considered by them to be tolerable good reasons for abandoning their faith ; for submitting to the painful operation of circumcision ; and for acknowledging the foolish, ill-

contrived, and inconsistent reveries of an impostor, built on the connected relation by inspired historians of the Deity's Commands and Revelation to His creatures. In the present day, perhaps, when the sovereign of that country is a Christian, the Georgians may think it more decent, and may find it more advantageous, to keep themselves a little straiter-laced.

Muhammed Khoda-bendeh died A. D. 1584; having reigned about seven years; and leaving behind him three sons—Hamzeh, Ismail, and Abbas. He was succeeded by the eldest of them,

HAMZEH.

This prince, during his father's lifetime, had distinguished himself so much with the army, that his flatterers bestowed on him the title of "Wonder of the Age:" and as a very pretty practical proof how well he deserved it, we have to relate, that in the short space of eight months after his accession to the throne, he allowed his brother Ismail to form a conspiracy against him, which cost him his life.

It would be hardly worth while to describe in what manner he was deprived of life, were it not to give an example of the profligacy of his conduct. Hamzeh, it seems, had taken a fancy to the wives of some of his noblemen, and had ordered them to be introduced to him in his harem. Instead of these ladies, assassins, veiled as women, were introduced. Surely against a monarch addicted to such freaks, though parasites might style him the "Wonder of the Age," it could not be very difficult either to form a conspiracy, or find persons to execute its resolves.

ISMAIL III.

Ismail III. immediately succeeded to the throne. Abbas Mirza, to whom his brother Hamzeh had confided the government of Khorasan, under the tutelage of Moorshid Kooly Khan, had left Herat, then the capital of the province, to visit his deceased brother. But on hearing what had happened to him, Abbas, or his counsellor, judged it more prudent to return to Herat, than proceed on their journey.

This open mark of suspicion offended Ismail; though, considering what had lately happened to Hamzeh, it was not very likely that Abbas would trust himself in his brother's power. This state of things could not last long without a crisis; and Moorshid found no difficulty in making his pupil understand, that if he wished to enjoy life and fortune, he must rid the world of his fratricide brother. The plan Moorshid, or Abbas, adopted for this purpose, was to bribe Ismail's barber to cut his throat whilst shaving him; which, if true, and the barber escaped punishment, is strong evidence how much Ismail must have been detested by his own servants, or how well the plans of the conspirators were arranged.

A person now comes on the stage of Persian History, whose name has acquired some celebrity.

ABBAS I. SURNAMED BY THE PERSIANS, "THE GREAT."

In the relation of his life and reign, which I shall go into something more at length than I have done with those of the preceding princes of his family, the reader will find a sufficiency of circumstances to enable him to judge how far this detestable

tyrant deserved the name of "Great," as applied in any good sense of the word.

There can be no doubt that Moorshid was highly instrumental in procuring the empire for his pupil; and being so, he was soon destined to experience the truth of the remark already made, that in Asia it is always dangerous to be too useful to one's sovereign. Whether Moorshid presumed too far on the services he had rendered his master, or whether that master considered that he who had proved himself so potent a friend might hereafter, should he so incline, become as potent an enemy, cannot now be ascertained; but Abbas determined that Moorshid should die;—and the story how that determination was effected, is worth relating.

The resolution the king had come to on this subject he imparted to three lords of his court, who imagined, at first, that a thing which appeared so little to be expected was communicated to them for some sinister purpose. They therefore attempted to dissuade the Shah from his purpose; but he continuing to tell them it was his pleasure that Moorshid should receive his death from their hands, and that if they persisted in refusing to give him this mark of their obedience he would find means to make them obey, they perceived that Moorshid's doom was fixed; and they then consented to execute what the Shah required of them. The king led them to the chamber of the former favourite; where they found Moorshid lying fast asleep on his back. Abbas first struck him with his sword, on the mouth; when the others also wounded him; but Moorshid, being a very powerful man, got

on his legs, made a resolute resistance, and would, probably, have dealt death to some of his murderers, had not one of his grooms, hearing a scuffle in his master's chamber, entered with a battle-axe in his hand. To this man the king addressed orders, threats, and promises, in consequence of which the villain struck his master down. The Minister's death was the next day followed by that of all his relations and friends. The base groom was elevated to the rank of Khan; and the government of Herat, which Abbas had formerly filled himself, was conferred on a scoundrel, whose only claim to such a post was that of being the assassin of his master!

Abbas's fame as a warrior has never been called in question; for he was a right stern one—severe and cruel. He made early efforts to reconquer the provinces and places which, under some of his predecessors, had been wrested from Persia by the Turks and Uzbeg Tartars. Against the latter, after three years perseverance, he was eminently successful; for he captured their Khan Abdallah, three of his sons, and their uncle, Abdallah's brother, all of whose heads Abbas made no scruple to take off.

It was on his return from this successful expedition, that, delighted with the situation of Isfahan, and the fertility and beauty of the plain in which it stands, he resolved to make that city the capital of his kingdom. It was then also that, by a stratagem which does his ingenuity some credit, he recovered Tauris from the Turks; a piece of success which encouraged him to pursue the garrison and other Turkish troops who had fled to Nakhshivan, which

they did not wait the Shah's arrival, but continued their flight to Erivan, which Abbas got possession of, after a siege of nine months.

The Shah, whilst employed in these transactions, particularly in an unsuccessful attempt he made to besiege Urumia, discovered how much injury the Kurds were capable of doing him. The Kurds, robbers and plunderers by profession and choice, had joined the Turks in the defence of this city, in consequence of being well paid for their assistance. Abbas found means to open a communication with their chiefs, to whom he promised, if the city fell into his hands, the entire plunder of it. This lure these rapacious semi-savages could not withstand—they did desert the Turks; they did join Abbas against them; the city did fall into the king's hands; and the Kurds were allowed the entire plunder of it. But Abbas never designed so to part with his new allies. He invited them to a splendid banquet, prepared in a magnificent tent; in a part of which two executioners were concealed, who despatched the guests, one by one, as they entered. This is a sort of royal tragedy, which has been so often performed in various parts of the world, that one only wonders how the sufferers of the *dramatis personæ* are collected; but oaths, promises and bribes, being the stock machinery of this sort of drama, we know that if the first are sufficiently solemn, the second profuse enough, and the last large enough, it can always be attempted to be got up with a tolerable prospect of success. For true tragedy, the world never produced a more accomplished stage-manager than Abbas.

I do not conceive I should much amuse or inform many of my readers by entering further into a detail of the various hostilities which took place between the Persians, the Othmans, and other barbarous states and people, during this long reign. Milton considers the early battles in this island, between the Picts and other barbarians, to be equal, in point of interest and instruction, to those between crows and kites : and I have so profound a respect for the opinions of that most excellent and divinely-gifted person, that I shall allow the reader to seek, in other pages than mine, the account of these sanguinary transactions; which, if it be his taste to read of human misery and human suffering, or to read of some of the finest parts of this globe being alternately devastated and ravaged by this Pasha or that Khan, he may, in those pages, gratify himself to his heart's content. For my part, I count only that mortal to merit the title of "Great," who benefits, not injures, nor destroys his species: and I am not ashamed to confess, I am so little dazzled with the exploits of conquerors, that whether they be Tartars or Turks, Romans or Greeks, Gauls or Goths, French or English, I see the same hateful passions governing them all, and nothing exhibited but one same and disgusting picture of blood, murder, rape, and rapine, painted in the colours of Hell.

It must not, however, be omitted to remark, that in this reign the flags of England and Persia appeared together in hostile array against the possessions and settlements of the Portuguese in the Gulf of Persia. Ormus was besieged by the allies; and

on the 21st April, 1622, the fort surrendered to the English, probably imagining them to possess better faith and more humanity than the Persians. The fort, and the military stores contained in it, were shortly after delivered to the Shah. Abbas might have had the usual royal motives for war with the Portuguese; but our motive was commercial jealousy and cupidity; and we were willing to shed a certain quantity of human blood for a certain number of bales of silk to be annually delivered to us at an inferior price, and for a fraction of the customs of the Port of Gambroon, to which the former trade of Ormus was attempted to be removed. I do not, I cannot wish to enter into a defence of the Portuguese and their government in the East; for at the time we are speaking of, they were, perhaps, the most nefarious and profligate set of vagabonds imaginable; and none amongst them (if we may believe Pietro della Valle, was more so than their commander, Ruy Ferrara de Andrada). I remember reading, when I first went up the Gulf of Persia, some fragments of the transactions and correspondence of our Factory at Isfahan shortly after this event, in which we lauded ourselves very much for the *honest* manner in which our part of the treaty was performed, and cast some severe reflections on the cunning and trickery of his Persian majesty. The factors at Isfahan seemed to forget Abbas was king, and themselves only merchants; and that, in the game of *commerce*, the King is a more powerful card than the Knave.

The frequent wars Abbas had to sustain against the Turks caused him to imagine, that, by cultivating a correspondence with some of the different

European Powers, he might induce them to commence or continue hostilities against the court of Constantinople, and so cause a diversion of their forces favourable to Persia. With this view, at different times, he despatched various ambassadors to Europe; and he even, through the Missionaries established at Isfahan, opened a communication with the Pope, under the impression that he had great influence over the Knights of Malta, who were represented to Abbas as being bound, by the rules of their order, to a constant warfare against the Othmans. In most of these negotiations, however, we find Abbas mixing the merchant with the king; and as the silk of Persia was at that time an article of some consequence to several of the states of Europe for their manufactures, he was continually promising to one or other of these states an exclusive privilege in the purchase of that commodity in Persia.

It is singular enough, that the persons generally employed on such embassies by Abbas were Christians, either Armenians or Europeans. Amongst these last, our countrymen, Sir Anthony, and Sir Robert Shirley, made conspicuous figures. Both of these gentlemen had come to Persia with a design of offering their services to the Shah, who appears very willingly to have accepted of them. Sir Anthony, after some time, was accredited by Abbas to several Christian Princes; and he proceeded on his mission by the way of Moscow, where he was detained and ill-treated by the Government; but, after some time, he was allowed to continue his journey to the court of the Emperor Rodolph, who,

being then at war with the Turks, received Abbas's envoy very courteously. I do not find, however, that the Persian monarch derived much assistance, in a military point of view, from any of the negotiations he carried on with the Princes of Europe. Sir Robert Shirley he accredited to James the First; who, in return, appointed Sir Dodmore Cotton to proceed as his ambassador to Persia. With this minister, Sir Robert Shirley returned to Persia; and Sir Dodmore Cotton did not long survive his audience of Abbas at Ashraff. The reception of Sir Dodmore Cotton was not, if we may trust Sir Thomas Herbert's account of it, very promising; for the ambassador had somehow or other injudiciously contrived to make one of the Shah's favourite ministers his personal enemy: and Sir Robert Shirley was, on his return, so pointedly neglected and slighted by Abbas, that he soon sank into the grave, loaded with the honours of a Palatine of the Roman Empire by Rodolph, and with that of Earl of the Sacred Palace of the Lateran by the Pope. The exact nature of this last dignity I am ignorant of; but I find the Pope accompanied it, by granting to Sir Robert a very pretty, and no doubt useful, faculty, of "legitimizing all bastards in India."

The scenes which Abbas exhibited in public, on the reception of the different ambassadors sent to him by European Princes, contain such a mixture of buffoonery, brutal drunkenness, and absurdity, as to render them as disgraceful to the memory and reputation of the king, as they must have been disgusting to such of his guests who had any sense of decency: and if an account of his private debauches,

in company with his subjects, were given, it would contain one uniform tissue of the murder or mutilation of those who, at the commencement of these mad banquets, esteemed themselves high in the favour of their royal host. But Abbas made it evident, that if wisdom, virtue, and beauty, were at these times admitted, or rather forced, into his company, they were no safeguards against the terrible effects which wine produced on a temper the most capricious, and on a mind which, when sober, was frequently deaf to the voice of morality and humanity. I will not sully my pages with an account of these direful orgies; but if the reader wishes it, he may look into the relations of them by Pietro della Valle, and other European travellers who visited the Court of Abbas. However, I will remark by the way, that if the Shirleys, at the conclusion of their missions, were consigned to neglect, some of Abbas's envoys were still more unfortunate. The person charged with a mission to the Court of Spain, at the instance of a Portuguese Friar who accompanied it in quality of Interpreter, was persuaded to deliver to his Spanish Majesty, as a present, the silk he had in charge to sell. For this act, and for the failure of his negociation, Abbas caused the unfortunate man to be ripped open, in the public market-place.

The foulest blot on the memory of Abbas is the order he gave for the death of his eldest son, Seffee Mirza, which proceeded from jealousy at the popularity which that prince had acquired. It is in vain that paltry excuses are offered for the conduct of Abbas on this horrible occasion. The truth is, his

own vices and cruelties had made him odious to his subjects, and the virtues and promising qualities of Seffee Mirza had endeared him to the Persians. His unhappy father saw and felt this; and seeing and feeling it, he adopted the remedy of a base, instead of a good mind.—Guilt is cruel: wisdom and virtue alone dare to be magnanimous. The first nobleman Abbas applied to, to put his son out of the world, refused to imbrue his hands with the blood of his Prince: another was soon found less scrupulous, and he stabbed the Prince as he was coming from the bath mounted on a mule. Even-handed Justice, which often returns the poisoned chalice to our lips, rejoices, when she records that the scoundrel was, by order of Abbas, afterwards obliged to put his only son to death, and present his head to the king; who, on seeing it, coolly asked him, *Halah demaug-it chawk est?* “Now are you in spirits?” And that this miserable wretch was, at last, when in a state of intoxication, murdered by one of his own slaves!—One can scarcely regret that such a person,

“No reckoning made, was sent to his account,
With all his imperfections on his head.”

If Abbas was a consummate tyrant, he was also a consummate hypocrite. Ten days he passed shut up from the world, with a cloth before his eyes that he might not see light; a whole month he lived on very spare diet; went into mourning a whole year; ever after wore the commonest clothes; made a feast for several of his nobles whom he thought had purposely worked on his mind to the prejudice of his son, poisoned the wine with which they were

served, and thus, in his own presence, got rid of them all, “at one fell swoop.” Some have mentioned these acts of the Shah as manifestations of his remorse for the part he had in the murder of his son; but I cannot pervert my understanding so much as to consider that heaping crime on crime can proceed from remorse, though it may from madness; nor will I believe that he much furthered his pardon from Heaven, or his reputation with the world, when he caused his two other sons to be deprived of sight, in order that his grandson, Seffee, might succeed him on the throne.

It has already been admitted, that Abbas was a great and successful warrior; and if we consider how much of his kingdom, at the commencement of his reign, he found in the hands of the Turks, Uzbegs, and other savage enemies, and look at the boundaries of it as he left them at his death, one must acknowledge, that thus far he merits great praise. But never were there wars waged on both sides more barbarously than these; none, in which the unoffending citizen and the industrious peasant were more cruelly treated, or more wantonly plundered. The result of them, no doubt, added to the glory of Persia; but, considering how short a space they produced of stable peace, I must be permitted to doubt, if the account were fairly balanced, whether they added much to her happiness.

Abbas has been celebrated for his love of justice; but his justice was frequently the justice of a capricious tyrant, who did not proportion the punishment to the crime, nor the redress to the injury. Death, or the most cruel mutilation, was doomed for heinous

or for trifling offences, according to the humour of the king, or as he was drunk or sober; and it was rarely that a dreadful sentence was passed, but it was accompanied by “a fool-born jest.”—A veteran, who thought his merits neglected, presented a very reasonable petition for reward to the king, who was offended at it. He drew from the man the name of him who transcribed the petition. This person he caused to be brought before him; ordered his right hand to be struck off; and told the miserable sufferer it was to prevent a future loss of kalographic reputation.—The sentence given by Abbas, on the complaint by a soldier’s wife of her husband’s impotency, is too indecent to be related, and, I would hope, too horrible for any being in the shape of man to have uttered.

That Abbas manifested a desire to extend and promote the commerce of Persia, there is no doubt; but for whom?—not for his subjects, but himself. The Armenian merchants at Julfa were little more than his factors; and were selected for the same reason that the Turkish grandees employ the Jews—because they are expert in trick in the affairs of money and commerce, and because, whenever avarice suggests it, they can be brought to a short account, without giving offence to the Faithful. These people Abbas transplanted from Julfa in Armenia, and settled them in a suburb of Isfahan; which was named by them Julfa, in commemoration of their former place of residence. They became useful and faithful servants to the king; and he, in return, protected them against all extortion, but his own. Besides this, he flattered them by being present,

every now and then, at some of the greater ceremonies of their Church; from which, however, he seldom returned to his palace without a drunken bout with his Christian subjects, in which his wine was often stained with lust and blood.

The greater part of the provinces of the kingdom of Persia depend principally, for their agricultural and horticultural productions, on artificial irrigation; and it is not to be denied, that, in the different works constructed for this important purpose, his country was most highly indebted to Abbas. I have always admired, and admitted, the justness of Swift's remark—that “the man who can make two blades of grass grow where only one grew before, does more real good to his country than the whole race of scheming politicians.” And though Abbas's grand design, to afford Isfahan a more abundant supply of water than it then possessed, failed in its execution, it would be a crying injustice to his memory, not to remark, and applaud, the benevolence, the magnificence, and grandeur of the project.

Abbas died in January 1628, at a palace which he had built, and in which he delighted much to reside, in the province of Mazenderan, not far distant from the shore of the Caspian Sea: and though he attained the age of seventy, his death is said to have been hastened by the ravages of a disease, the cure of which either the physicians had not skill enough to effect, or the patient not faith enough in their medicine to allow them to attempt.

Of the character of Abbas I have already expressed my wish that the reader should form his own estimate; but I cannot deny myself the plea-

sure of extracting the following remarks on the subject, from an article in the *Biographie Universelle*, attributed to the pen of Mons. Langlés :—

“ Si les grands talents militaires et politiques, si
 “ les plus brillants succès, justifiront de grands for-
 “ faits ou pouvaient seulement atténuer l’horreur
 “ qu’ils inspirent, la postérité aurait peut-être ap-
 “ prouvé les éloges et sanctionné le surnom de
 “ Grand, que certains voyageurs et ambassadeurs
 “ Européens bien accueillis par Abbas lui ont de-
 “ cerné : mais elle ne lui pardonnera pas les inom-
 “ brables atrocités qu’il décorait du beau nom
 “ d’actes du justice, et qui lui étaient réellement
 “ suggérées par son caractère vindicatif et san-
 “ guinaire. Tel fut au reste le caractère commun
 “ à tous les Princes de la dynastie du Soofys ; mais
 “ les grandes vues politiques d’Abbas, ses rares
 “ talents pour l’administration et pour la guerre,
 “ et ses profondes conceptions, n’appartiennent qu’à
 “ lui seul.”

Abbas was succeeded by his grandson,

SEFFEE I.

When his grandfather died at his palace Ferhabad, Seffee was in the haram at Isfahan, under the care and guardianship of his mother ; and therefore it was judged necessary to conceal the death of Abbas, until proper measures could be taken to secure the accession of the new king. Several noblemen were despatched to Isfahan, to demand, and receive, the young prince from his surviving parent.

The reception these persons met with from this lady is ample proof of the terror and dread in

which Abbas was held by his family. As soon as she heard that persons had arrived at Ferhabad, demanding admittance to her son, the barbarous murder of her husband flashed across her mind; and she was unable to connect this demand with any other idea than that of the loss of her child. She resisted therefore, as long as possible, to produce the prince: and when she at last brought him forth, she pathetically said: "Go, child, to the same place where thy father is! Here are the murderers, ready to dispatch thee." What then must have been her astonishment and joy, when she saw the deputation of noblemen fall at the prince's feet, and salute him as their King!

It is said, that, by some accident or other, this prince came into the world with his hands tinged with blood; which his grandfather explained, as signifying he would afterwards often bathe them in the blood of his relations and subjects;—a prediction that, verily, Seffee did not falsify.*

To catalogue the murders perpetrated by this monster would be to produce a series of dreadful tragedies, arising from drunkenness, from the most vicious passions, and from brutal rage. It is quite sufficient therefore to remark, that the black list

* It is not in Modern Persia alone that superstitious interpretations are given to certain accidents: for Plutarch, in his Life of Alexander, relates, that that conqueror was born on the day upon which the Temple of Ephesus was burnt, which was considered to portend that Alexander should invade Asia. It is more than probable that the blood on Seffee's hand had nothing to do with his future cruelty: and, also, that if no accident had happened to the Temple of Ephesus, Alexander would have invaded Asia, and conquered Persia, just the same.

contains his nearest relations, including his mother! If one sickens at these acts of the sanguinary Seffee, what must an honest mind feel on perusing the replies made to him by some of the mothers, fathers, and sons, of those whom he had put to death! Horrible to relate, a mother has the limbs of her children served up to her at dinner! She falls at the monster's feet, kisses them, and says, "All is well, very well! God grant the king a happy and long life!"—Sons are sent for by the diabolical king, who says to them: "You see I have destroyed your fathers! What say you?" The general answer was: "What does a father signify to me! I have no parent but the Shah." There was, however, one youth who was bold enough to utter sentiments suitable to the sad occasion: and if it were possible that such a trial could happen to any of us, it might be useful to know, that Seffee was cowed by the reply of the young man, and permitted him to depart unhurt. To this long account of daily murders and mutilations, there were other punishments inflicted on young noblemen, by orders of this scoundrel, at which manhood shudders: and one knows not which to abominate most—the monarch who could give, or the people that could suffer, such orders to be executed.

In 1642, that is, after a reign of fourteen years, Persia and the world were relieved of this monster: and I could almost rejoice to believe it true that so fortunate an event was produced by poison. He was succeeded by his son,

ABBAS II.

At the time of his father's death, this prince was thirteen years old, and was supposed to have been deprived of sight by order of Seffee : but the eunuch to whom the operation was entrusted had humanely passed a cold instead of a hot iron before the royal child's eyes, and had instructed him to counterfeit blindness as he valued his life. Whilst on his death-bed, Seffee lamented the cruelty he had exercised towards his child, and it was then the eunuch thought he might venture to disclose his disobedience to the commands he had received. At this communication, the dying monarch expressed great satisfaction, ordered the prince to be brought to him, and caused the grandees of the kingdom, in his presence, to acknowledge Abbas as his successor.

During a reign of twenty-four years, this prince exhibited the same vices and profligacy which distinguished his ancestors; with this slightly retrieving circumstance, that he was seldom cruel but when under the influence of intoxication. He is said to have been personally brave, and successful in several military expeditions. He had a decided taste for mechanics, and had made some proficiency in drawing and designing. His death was occasioned by a disease before alluded to, contracted by a licentious course of amours; a disease which at that time was, throughout Asia, very unskilfully treated, and consequently rarely if ever cured. He was succeeded by his son,

SEFFEE II.

The disgusting and woeful tale which has hitherto been uniformly presented to the reader is, for a moment, relieved by circumstances so exceedingly absurd, that one can scarcely relate them with gravity, or expect that readers totally unacquainted with oriental manners and prejudices will believe them to have happened. Not long after this prince mounted the throne, Persia was afflicted with famine, and the king laboured under a disease which put his life in danger. The skill of the court physicians was exhausted without effect; and recourse was had, not only to the alms and prayers of the Faithful, but even the Christian inhabitants of Jaffa, whom the Faithful are bound to consider as being in a state of reprobation, received an order to bestow alms and supplicate the Almighty for the king's restoration to health. Fear is often, in its acts, the most inconsistent of all passions; and perhaps it is not easy to bring a much stronger proof of the truth of this observation, than that the haughty and self-satisfied Muhammedan should for a moment imagine the prayers of the Faithful could be assisted in their effect by those of the Infidel.

A crisis appears to have taken place in the king's disorder; and in a few days afterwards he was out of danger, though he continued in a very languishing condition. The remaining part of the story shall be told in the words of that respectable traveller, Mons. Tavernier:—

“ And for that the physicians could not discover
“ the cause of the distemper, the king began to

“ believe it proceeded from the ignorance of the phy-
“ sicians ; for which reason some of them received
“ none of the best entertainment already. At length
“ it came into the thoughts of some others of the
“ physicians, who were afraid for themselves, in
“ regard Persia was thus doubly afflicted with
“ famine and sickness of the king both at one time,
“ it must necessarily be the astrologers’ fault, that
“ missed the favourable hour when the king should
“ have ascended the throne. Thus being troubled
“ at their disgrace, pretending to have no less future
“ knowledge than the astrologers, who had not
“ chosen a true time for the king to ascend the
“ throne, they concluded, that, for the perfect re-
“ covery of his health, and of restoring plenty to
“ the nation, it was necessary to renew the ceremony
“ at a lucky hour, and to change his name. This
“ proposition pleased the king and his council. The
“ physicians and astrologers, joining together, ob-
“ served the first unlucky day, which would cer-
“ tainly be followed by another that would prove
“ fortunate. Now there being among the Gebers *
“ some that pretend themselves descended from the
“ Rustans, who were ancient kings of Persia and
“ Parthia, that very morning one of those Gebers,
“ setting himself on the throne, with his back against
“ a wooden figure which represented him to the
“ life, all the grandees of the court came and did him
“ homage as their king, as he had ordered them to
“ do. This action lasted till the favourable hour
“ was come, which happened a little before sunset.
“ Then it was, that an officer of the court came

* Fire-worshippers.

“ behind, and cut off the head of the wooden figure,
 “ while the Geber immediately took to his heels
 “ and fled. Presently, upon that, the king appeared
 “ in the hall; upon whose head when they had put
 “ the bonnet of the Sophi, and regirt him with the
 “ scymitar, he ascended the throne, and took the
 “ name of Soliman.* He was forced to act this
 “ comedy to satisfie the law, which contrived that
 “ he should change his name, and take a new pos-
 “ session of his throne by ejecting a usurper that
 “ had wrongfully claimed it: for which reason the
 “ Geber was set up as a pretender, as laying claim
 “ to the ancient lineage of the Persian kings, and
 “ being of a different religion. From that time the
 “ king recovering, and the famine decreasing, the
 “ physicians were in great repute; and the astro-
 “ logers cast out of favour, except one or two of
 “ the most skilful.”

Could this prince, when he changed his name, have changed his dispositions and propensities, one might regard the wretched farce just related with less contempt than it now deserves; but, considering how sanguinary a monster he afterwards became, one wonders to find the pantomime was not acted as tragedy, by the Geber's head being struck off, instead of that of his wooden representative. For the sake of the reader as well as myself, I would willingly find materials to change the complexion of my narrative: but though in the history of other dynasties we read of dissolute and cruel tyrants every now and then holding the reins of government, I fear it is of the

* Chardin has given a particular account of the ceremony used on this occasion: which will be adverted to in the Notes.

House of Seffee alone that with truth it can be asserted, that for a space of near two centuries it produced no prince whose life was not tinged with an almost daily commission of crimes of the very deepest dye.

For some time before Soliman's decease, he was much afflicted with the gout, and in consequence often confined to his bed; where eunuchs became not only his principal attendants, but the persons with whom he principally advised and consulted. They had therefore great opportunities to ingratiate themselves with the monarch; who, in the end, raised them to honour and power, from which they had hitherto been excluded. This, in the next reign, was reckoned amongst the causes which produced the dethronement of the sovereign, and a most cruel ravage of the kingdom by a terrible set of barbarians. Soliman died on the 29th January 1694, leaving two sons of age sufficient to mount the throne: the elder named Abbas, the younger Husain. The characters, figures, and dispositions of these princes were very different: Abbas was manly, well-formed, and fond of martial exercises; Husain was shy, ill-made, and fond of retirement: and the first proof the kingdom had of the power and influence to which the eunuchs of the palace had arrived, was their being able to set aside Abbas, and to place on the throne of Persia the imbecile

HUSAIN I.

I cannot open the short account I purpose to give of this reign, without noticing that it is sad to find the most inoffensive of the Seffevian Princes

the most unfortunate also : and it is a lamentable fact, which History makes known to us in more instances than the present, that it is often, as far this world is concerned, better to be wicked than weak :—

“ But Heaven hath a hand in these events ;

“ To whose high will we bound our calm contents.”

Husain was known, before he mounted the throne, assiduously to have read the Koran ; and to have made the multifarious Commentaries on that obscure volume so much his study, that the people of Isfahan were more accustomed, when speaking of him, to call him Mollah Husain, than Husain Mirza. The new king found the royal cellars amply provided with choice wines ; and one of the first acts of his government was, not only to order the vessels in which these were contained to be staved, but to publish a severe edict forbidding the use of wine throughout his kingdom. The courtiers who had lived in the good old drunken times of his father and grandfather, and who were too much accustomed to the practice of this vice to break themselves of it, prevailed on the old lady, Husain's grandmother, a recorded tipler, to feign sickness. It was easy to find an accommodating physician to prescribe for her the use of wine. Husain was made acquainted with this, and immediately exempted the aged princess from the observation of his edict. But this was not all that the lady and her advisers wished for : she refused to make use of the remedy, unless it were presented to her by her grandson : and when he consented to do so, a sudden qualm

came on, and she declared she could not take the liquid forbidden by the law, unless the king tasted it first. Husain's religious scruples were overcome by his grandmother quoting to him, "That the Kings of Persia were subject to no law, and therefore could commit no sin." A maxim so common was not likely to be thrown away on a weak mind. The king drank of the wine; from that moment became an habitual drunkard; and, afterwards, whenever occasion required, quieted his conscience with a reference to his grandmother's precious quotation.

The bonds of government, and the wisest regulations of the empire, no doubt were weakened and infringed before Husain mounted the throne. A superstitious, weak, and drunken monarch, guided by a corrupt and vindictive council of eunuchs, was not very likely to re-invigorate the one, or re-establish the other. When the Philosopher of Malmsbury asserts, "Money is power," the truth of his observation is no where better illustrated than in the monarchies of Asia; for among the class of their subjects out of which their armies are formed, patriotism is nothing, and money every thing. Husain appears either not to have been aware of, or not to have attended to, this important fact; for he not only wasted all the money he found in the treasury, but anticipated the revenues of the state, in building costly and luxurious palaces, convents for dervishes (one of which was said to possess a gate of solid silver): and, what was perhaps more ruinous to his finances than all these, he undertook, accompanied by all the women of his haram and their attendants, and

escorted by 60,000 troops, a pilgrimage from Isfahan to Meshed in Khorasan, a journey of near 200 leagues; during the whole performance of which every one travelled at the king's expense.

The government of Kandahar had been committed by the king to the charge of a Georgian nobleman; who conducted it with so much violence and oppression, that a deputation was sent by the inhabitants, to lay a statement of their grievances, as well as a petition for redress, at the foot of the throne. The members of this deputation, though carrying with them the signatures of all the chiefs of the Afghan tribes, were not only dismissed from Isfahan without redress, but treated as the agents of a turbulent and seditious people. The treatment they received appears to have been caused by the superior influence at court of the Governor; and, in consequence, on the return of the mission, he was emboldened to seize, and send to Isfahan as a state-prisoner, Meer Weis, a person of great influence with his countrymen, and a chief of one of the most powerful of the Afghan tribes. To a person who, like Meer Weis, had ability and address enough to become, in short time, a favourite at court, instead of a state-prisoner, the imbecility of the government and the weakness of the state were speedily apparent and presented to his imagination the facility with which his country might free herself from the Persian yoke.

Meer Weis also understood, how greatly the cause might be assisted by clothing it with a religious motive; and as the Afghans are Sunnies, and the Persians Shias, nothing could be easier than

to do this. The request he made to the king, for permission to undertake a pilgrimage to Mecca, appeared so consistent with his religious deportment, that it added to the good opinion Husain had already entertained of him. But Meer Weis designed the journey to afford him the future means of success in his designs ; for which purpose, before he set out from Mecca on his return to the Persian court, he submitted to an assembly of the Sunni Mollahs at Mecca the following questions, to which he desired their answer :

1. Whether it was lawful for Mussulmans (*i. e.* Sunnies) restrained in the exercise of their religion by heretics (*i. e.* Shias), to take up arms, and free themselves from the yoke ?

2. Whether an oath taken to a heretic sovereign was binding, when he infringed the convention which he had sworn to observe ?

If it be easy to guess what the answers would be to such questions as these by the Meccan Mollahs, who, as already remarked, were Sunnies, and subjects of the Grand Signior, it is as easy to perceive the use Meer Weis intended to make of them, and the influence they would give him amongst his countrymen. Meer Weis returned to Kandahar about the year 1709 : and very shortly after, the profligate governor, as if on purpose to aid the cause the Afghan had in hand, demanded his daughter for his haram. Meer Weis assembled his countrymen, and imparted to them not only the outrageous demand made on him, but the Fetwa he had obtained from the Meccan Mollahs. The cup of their resent-

ment, as a Persian would say, was filled to the brim ; and they instantly entered into a most solemn engagement to attempt the freedom of their country.

It does not come within the plan I have laid down for myself, to wander into the detail of the war which now commenced between Persia and her former subjects. An ineffectual attempt was previously made by her, to procure their return to their duty, by negociations, offering concessions and pardon : these were haughtily rejected ; and after the one side exhibiting a series of cowardice, mismanagement, and treachery, and the other an undeviating perseverance in the attainment of their object, Isfahan surrendered, by capitulation, on the 22d October 1722. On the following day, Shah Husain, attended by all his Ministers, proceeded to the camp of Meer Mahmud, who had become chief of the Afghans, in consequence of the death, during the progress of the rebellion, of his father, Meer Weis.

In the course of the siege, the supplies of provisions from the country were completely cut off from the city ; and the following circumstances, related by an eye-witness, will serve to afford us an idea of the straits to which the wretched inhabitants were reduced. When Husain, with his great officers, were compelled to proceed to the Afghan camp, Mahmud sent horses for them to mount ; “ there
“ being not one left in Isfahan, where all were
“ eaten during the siege.” The same person relates, that in a certain quarter of the city he saw
“ a woman with a cat in her hand, trying to strangle
“ it ; and though the cat, in defending itself, had

“ made her hand all bloody, she did not let go her
 “ hold, but, at every bite or claw she received from
 “ the cat, cried, ‘ Thou strivest in vain ! I’ll eat thee
 “ for all that.’ ”—I am really unwilling to put the
 feelings of the reader to so severe a trial as that of
 perusing a detail of the disgusting food the besieged
 fed on, or the horrible means resorted to, to procure
 it ; but the author I have already alluded to relates
 one anecdote so honourable to human-nature, and
 which I boldly assert is so characteristic of the
 Persian people, that I rejoice to lay it before him.—
 If, after reading this, he unreservedly condemns the
 national character of the people amongst whom
 such a circumstance happened, I think he is rash.

After relating that mothers did not refuse to sus-
 tain their own life at the expense of that of their
 own offspring, he proceeds nevertheless to relate:—
 “ There was a poor blind man in Isfahan, who,
 “ before the siege, and during the whole course of
 “ it, lived only by begging, and was alive when the
 “ Afghans made themselves masters of the city ;
 “ where he continued his old trade of begging, and
 “ still lived by it under their dominion.” My author
 concludes with the following remark : “ This ex-
 “ ample is at least proper to shew us, that *beggary*
 “ has resources which sometimes are not found in
 “ the greatest riches.”—If, by this, he means that
 the care of our Almighty and most benevolent Father
 is never withheld from those who stedfastly trust to
 Him, I most sincerely and devoutly agree with him.

The meeting of the victor and vanquished was
 affecting in the highest degree. The vanquished
 divested himself of the ensigns of royalty : the

victor received them ; and the assembled lords and people, both Persians and Afghans, acknowledged, on the spot, Mahmud the Afghan for their sovereign. As the eunuchs have been accused of hastening, by their councils and conduct, the downfall of the House of Seffee, one is glad to find one of their body who had spirit and courage enough to serve his royal master, “ at his utmost need,” with fidelity and valour ; and that when traitors had so far gained on the ear of a weak monarch as to induce him, in harsh terms, to express suspicions which were unjust, felt life a burthen, and proved his fidelity to his sovereign by inflicting on himself a voluntary death ; thus also escaping witnessing those miseries which his sovereign and his unhappy family were destined to suffer.

When the siege of Isfahan was so far advanced as to make the probability of its ending unfortunately apparent, it was debated, and determined in council, that one of Husain’s sons should endeavour to escape out of the city, to keep the war alive in the provinces, and to prevent the conqueror, if he should be so inclined, from utterly extinguishing the blood-royal. The Prince Tahmasp effected his escape ; and though both himself and his son Abbas, under the guidance of Tahmasp Kuly Khan, afterwards Nadir Shah, continued to struggle against the Afghan Princes, and though the late king Husain lived some time after he surrendered the crown, yet, to avoid confusion, I shall consider the dynasty of the Seffees as closed by that event ; and I shall dismiss it, by copying the paragraph from Sir William Jones to which I have already alluded.

“ Ismail had many eminent qualities, but sullied
“ them all by his detestable cruelty. His succes-
“ sors, without excepting Abbas, absurdly called
“ the Great, were such a disgrace to human na-
“ ture, that an account of their lives would be more
“ like a description of the tigers in some public col-
“ lection of wild beasts, than a piece of history.
“ Almost every day of their lives was distinguished
“ by some horrid act of intemperance, lust, or
“ murder, aggravated by some new circumstance
“ of wickedness. Their very love was fierce and
“ inhuman ; and they burned, for the slightest of-
“ fences, the most beautiful women of Asia, either
“ because they declined drinking a cup of wine
“ more than usual, or interceded for some courtier
“ in disgrace. At length, the vein of inhumanity
“ seemed exhausted in the family, and left nothing
“ behind it but an inconceivable stupidity.”

MAHMUD (AFGHAN).

If, as is sometimes asserted, it is advantageous to a nation to fall under the dominion of one more advanced in civilization than itself, there is certainly no deeper calamity can befall any State than the reverse of this proposition. The accounts we have received from the Persian Historians, and from the Europeans at Isfahan, witnesses of the passing transactions, agree, that in the barbarity of their manners, and in the very small advance they had made in the commonest arts and sciences, the Afghans greatly resembled those hordes who formerly overran the most beautiful and productive countries

of Europe, and who ultimately effected the destruction of the Roman Empire.

But it is necessary the reader should not be left to imagine, that because Mahmud obtained possession of Isfahan, that his government was therefore submitted to throughout the whole kingdom. It has already been mentioned, that a son of Husain, named Tahmasp, escaped, by the desire of his father and the council, from Isfahan, who, immediately on being acquainted with the unfortunate events which after his departure took place in that city, assumed the title of Shah, and found many Persians, and many districts of the empire, willing to acknowledge his title.

Seldom perhaps is it, that, at first, a conqueror is not lenient and mild to those whom he has subjugated; but, after a short period of deceitful calm, circumstances arise, or are pretended to arise, in the conduct of the vanquished, which are considered as requiring and justifying dreadful massacres and the most severe ordinances. There are relative positions, amongst nations and individuals, the ties and terms of which are at times so extremely delicate, so adapted to give ground of mutual suspicion, that human wisdom or prudence seems insufficient to preserve them inviolate. Such is generally the case of a conquered nation and its conqueror. If, therefore, Mahmud began by continuing the greater part of his new subjects, who held the high offices of the kingdom under Husain, in the same offices, he ended by inviting them to a banquet, and causing them to be massacred. If he commenced by incorporating the

Persian troops with his own, he shortly after ordered the Afghans to put their comrades to death; and even went so far, as to direct numbers of the youth of Isfahan, capable of bearing arms, to be destroyed. If, at first, he consulted and advised with the fallen king, and “omitted nothing to make him easy,” he ended by butchering all his family before his face, and wounding the sacred person of majesty, when attempting to avert the fatal blow from a favourite child.

Such transactions as these lead us at once to conclude, that Tahmasp and his supporters were sufficiently active to cause great alarm, and that Mahmud found his new throne by no means free from disquietude.

Yezd, the principal city of the province of Kerman, a place of great importance, still held out against the Afghan, and acknowledged Tahmasp. Mahmud attempted to reduce it, failed, and, in a sally made by the besieged, left 3000 of his best troops dead on the field. Flight then became necessary, and his baggage and artillery were left behind, a prize to the Persians.

This signal disgrace, the multiplied cares of government, the return of Ashraf from Kandahar, and the discontented state of the army, so much affected the mind of Mahmud, that he determined to undertake a peculiar kind of most rigid penance, in the hope of procuring the aid and assistance of Heaven. This terrible trial of corporeal and mental strength and abstraction was beyond the power of Mahmud to support. When the time limited for its continuance was finished, he issued from the

dark and dismal recess he had inhabited, his body pale and emaciated, and his reason impaired. It is true, he afterwards experienced the dawn of a better condition, but it was short, and was succeeded by a relapse; his body became leprous, and his flesh is said to have rotted from his bones.

Whilst Mahmud was engaged in his penance, Ashraf was guarded less strictly; he escaped from Isfahan, and entered into a correspondence with Tahmasp, a correspondence probably carried on without much sincerity on either side. The Afghans, however, proclaimed Ashraf king; and he refused to accept the crown, unless he previously received the head of Mahmud; whose days, in a state of phrensy, were hastening to an end; but were shortened, to gratify the wish expressed by his relation.

If we think we perceive the hand of Providence, when success, attained in a good cause, by just means, is rewarded with happiness, do not let us forget, when ambition, wading through scenes of rapine, blood, and massacre, is punished by madness, that the finger of God is equally apparent.

ASHRAF (AFGHAN).

In the course of the late reign, the Turks and the Russians took advantage of the sad state of public affairs, to attack the kingdom in various parts of it. Tahmasp was not, by any means, a prince endowed with qualities necessary to restore the fallen greatness of the House of Seffee; though great allowance must be made for a young man, the extent of whose knowledge and experience had, till then, been bounded by the walls of the haram.

Some time after his flight from Isfahan, he had despatched ambassadors to the courts of Constantinople and St. Petersburg. The first of these had, probably, already decided on appropriating to itself as much of the western part of the kingdom as it could get possession of; and therefore the Afghans being Sunnies, and the Persians Shias, it made this a pretext to refuse receiving Tahmasp's ministers. The Persian despatched to Petersburg was more successful. On the 23d of September, 1724, he signed a treaty* between his master and Peter the Great; by which the latter agreed to drive the Afghans out of Persia; and the former, to cede the cities of Derbend Baku, the provinces of Ghilan and Mazenderan, and the port and city of Asterabad, as the price of such important service.

The accession of Ashraf affords another instance how dangerous it is to be too useful in placing an eastern monarch on the throne. Ashraf was principally indebted to Amaun Ullah, a powerful Afghan chief, for his new dignity. That Ashraf, on his accession to the throne, should destroy the ministers of Mahmud, and such as were attached to him, is expected in the East, on these occasions, as a matter of course; but that he should murder Amaun Ullah, and the rest of those noblemen who had conspired in his favour against Mahmud, appears to us an act of ingratitude, whilst in Asia it is considered an act of prudence. Our actions towards our fellow-creatures, as they spring from fear, are more cruel than any other.

The widow of Meer Weis, the mother of Mahmud,

* Vide Notes, Vol. II.

was still alive; and had not long before prevailed on her son to spare Ashraf's life, when he had fallen into his power. It is probable this lady made, or was suspected to have made, some movement in favour of Husain Khan, the brother of Mahmud, who was at that time in possession of Kandahar; in consequence of which, Ashraf thought it necessary to give the old lady a very extraordinary *avis au lecteur*: he shut her up for a whole night amongst the putrefying corpses with which the great square of the palace was filled. She was afterwards treated with great respect; and most likely became less inclined to meddle in State affairs, than before her admittance into such very persuasive company.

In October 1727, however, Ashraf contrived to conclude a treaty with the Porte*; in which was stipulated the cession, by Persia, of the cities of Zanjan, Sultaniyah, Abher, and Teheran; and the restoration of Khoïstan, lately reconquered; all of which, by this treaty, were added to those parts of Persia of which the Turks were already in possession. This treaty seems to have been principally brought about by the circumstance of the Turkish army in Persia refusing any longer to combat against their Sunni brethren. One is not therefore surprised to find acknowledged in it the Grand Signior's claim to being the *visible Imaum* on earth; nor that Ashraf should think himself honoured by receiving from the "visible Imaum" the title of Sultan, and the liberty of sending a Persian pilgrim caravan to Mecca by way of Bagdad.

After experiencing a variety of fortunes, Tahmasp

* Vide Notes, Vol. II.

had retreated to Ferhabad, where he lived under the protection, and almost in dependence on the loyalty and generosity of Faty Aly Khan †. It was at this time, and at this place, that Tahmasp was joined by Nadir Kuly, a person afterwards destined to play so great and so conspicuous a part in the affairs of Persia. The spirit of Nadir, and the reinforcement of men which accompanied him, roused the prince to action, and rescued him from entire dependence on Faty Aly Khan.

A subsequent series of success, on the part of the prince and his new general, created a corresponding degree of alarm in the mind of Ashraf, who, in 1729, marched, with 30,000 troops, to give them battle; which the prince, by the advice of Nadir, did not refuse, though their troops amounted to only 25,000. The shock took place near Damaghan, on the 2d of October. The fate of both princes depended on the issue of this battle, and in it the Afghans are said to have lost about 10,000 men, the whole of their camel-guns, the camels themselves, and all their baggage. On their retreat towards Isfahan, they plundered Teheran; and on their reaching the capital, they plundered that also: they then took post at Moorchakoor; when, on the 13th November, Nadir again attacked them, and gained a complete and decisive victory. The Afghans fled to Isfahan, where Ashraf found time enough to imbrue his hands in the blood of the feeble Husain, to put to death all the remaining males of the Seffee race, and to pack up and depart with all the treasures and richest effects of the palace. Twelve thousand

† Present King of Persia's grandfather.

Afghans are said to have made the amount of the fugitives.

The Persian troops followed the Afghans to Isfahan, close enough to put an end to a second pillage of the city by the populace: and it is mentioned, that Tahmasp, on entering the haram of his palace, was met by an old woman, meanly dressed, who threw her arms about his neck, and told him she was his mother! The Princess, during the seven years of the Afghan usurpation, had been destined, by her barbarous conquerors, to perform the lowest offices of menial drudgery.

The flying Afghans were quickly pursued by the Persian troops, headed by Nadir, to whom, on this occasion, extraordinary powers were granted by Tahmasp. The fugitives were pressed upon so hard, that they were obliged to separate; much of the booty, and all the princesses carried away from Isfahan, were recovered; and Ashraf, about whose person a faithful company of near 200 Afghans remained, was attacked by a body of Balloochoes. He and his friends made a gallant defence, but, in the end, were all cut in pieces. Thus concluded the Afghan invasion of Persia;—an awful lesson, that if the victors obtained a short possession of a great kingdom, it was attended with nearly as much misery to themselves as to the vanquished.

TAHMASP II.

After what the capital had suffered under the Afghan usurpation, it was quite natural that Tahmasp, on entering it, should be received by its inhabitants with every demonstration of affection and

joy. One of the first acts of the new king was, to connect his fortunate General with the royal family, by giving him the hand of the princess, his aunt, in marriage.

At this time the Turks were in possession of many places and districts on the western side of the kingdom; but Nadir had already wrested from them the important cities of Hamadan and Tauris, and Tahmasp had in person invested Erivan. Want of provisions, however, obliged him to raise the siege; and in his retreat he was followed by the enemy, who came up with him at Asterabad. Here a battle took place, the consequences of which were the recapture of Tauris and Hamadan by the Turks.

Notwithstanding this, the state of affairs at Constantinople, where Ahmed III. had been recently deposed, induced the Turks to offer a peace, which was concluded in the month of January 1732.* The principal articles of it were, that the Arras should in future be the boundary of Persia towards Turkey; and that Turkey should assist Persia in expelling the Russians from such places as they had possession of on the borders of the Caspian.

When this treaty was concluded, Nadir was absent from court; but the terms of it no sooner came to knowledge, than he strongly remonstrated against them to Tahmasp, designating the treaty as dishonourable and unsafe, and urging his sovereign to ratify no treaty with Turkey which did not include the restitution, by her, of the whole of the conquered provinces. By way of answer to his remonstrances, an order was despatched to Nadir to

* Vide Notes, Vol. II.

disband the army under his command, then amounting to near 70,000 men, who were entirely devoted to their general. Instead of obeying this order, Nadir marched towards Isfahan, and in the month of August encamped near that city.

It was now easy to perceive that matters between an able general, with a powerful army under his command, and a feeble and powerless monarch, were fast approaching to an issue; and there could be no great difficulty in predicting what that issue must be. That any line of conduct would have prevented the ultimate execution of those ambitious designs which Nadir now began to entertain, may admit of doubt; but I think one may be allowed to esteem the order sent so hastily to him, to disband the troops, as impolitic, as irritating, and as likely to give rise, in the mind of Nadir, to suspicions that his degradation, if not his ruin, was meditated. Had Nadir been ordered to lead the force under his command either against the Turks or the Russians, there is no reason to think he would have refused to obey the order. Had such been the case, it would have given Tahmasp the benefit of turning over a few more pages of the chapter of accidents, in which, perhaps, he might have found one, relating to himself, written in fairer characters than that one which now presented itself. Instead of this, after assurances on one side, and reproaches on the other, the king consented to accept an invitation to be present at the review of the encamped forces, and afterwards to partake of a splendid banquet prepared by the general. Towards the end of the feast, and when Tahmasp had drunk freely, he was

made prisoner. The army, having been previously rendered disloyal by the intrigues, the bribes, and the promises of Nadir, made no difficulty, therefore, to declare the incapacity and deposition of Tahmasp, and, under the influence of its leader, to proclaim as the sovereign of Persia an infant then in his cradle, under the name of

ABBAS III.

who received the title of King—for it would be an abuse of words to say the government of Persia—in 1733. The power of the State was now entirely in the hands of Nadir. To convince the Persians that he had blamed the peace, which Tahmasp had concluded with the Porte, on principle, he lost no time in laying siege to Bagdad, the government of which, at that time, was entrusted to Ahmed Pasha, a person of great ability and bravery. Ahmed, with a garrison, as it is said, of about 20,000 men, defended the place for three months; affording time for Topal Osman Pasha, who had been appointed General-in-chief, to come to its relief with 100,000 men. A battle between the Turks and Persians soon took place, in which the Persians were defeated; and obliged to retreat, with the loss of all their baggage, and 30,000 troops. The Persian general, however, found resources speedily to repair the losses he had sustained, and in the month of October again forced his way into Turkey; and in the neighbourhood of Kerkook he once more met his former opponent, Osman Pasha.

The hostile armies came in sight of each other on the 25th of that month, when some partial affairs

took place, in which the Persians were worsted; but on the next day a general action ensued, in which the Turks suffered a complete and decisive defeat, leaving their brave commander, and 40,000 men, dead on the field, and losing the whole of their baggage and military chest.

After such a victory, it must have been vexatious to Nadir to be obliged to relinquish the design he had formed, of recommencing the siege of Bagdad; but Muhammed Khan Balloochy, at the head of 30,000 troops, had announced at Shiraz his adhesion to the cause of Tahmasp. It was necessary, therefore, to meet, and put an end to such a movement, as soon as possible: and when the opposing chieftains did meet, the force on either side was as nearly equal, in point of numbers, as possible; but the veterans who followed Nadir were irresistible, and Muhammed, being defeated and captured, preferred a voluntary death to a public execution.

The years 1734 and 1735 were employed by Nadir in prosecuting the war against the Turks; and in sending an embassy to the Court of St. Petersburg, in the name of Abbas, proposing an alliance with the Empress, and the restitution to Persia of the places within the kingdom, then in possession of Russia. From the result of this negotiation, it seems as if Russia had been deceived in the real value of the acquisitions she had hitherto made in Persia; for the expense of maintaining them was found to exceed the revenue they produced, and on this account she consented to restore them*. Nadir had by this time driven the Turks wholly out of those

* Vide Treaty, Notes, Vol. II.

parts of Armenia and Georgia which had formerly made part of the Persian empire; and he had severely chastised the Lesghees, and other barbarous people inhabiting the north-western side of the Caspian. He now advanced from Teflis with 50,000 men, to meet his old enemies, the Turks, at Erivan. The famous Kuprili was posted there, at the head of 80,000 troops. A battle, which lasted five hours, soon took place; in which the Turkish General, and several other Othman officers, lost their lives, and 20,000 Turks were slain: thirty-two pieces of cannon, the baggage, and military chest, fell into the hands of the Persians, who pursued and harassed the flying Turks.

The Porte sought peace; but as Nadir insisted on the reddition of Bagdad, and an indemnification for the expenses of the war, the negociations for that purpose came to nothing. The child king died early in 1736; whether from disease, or poison, is not ascertained. At all events, it was not likely that Nadir should much lament that Abbas had left the world for him "to bustle in."

The Reader will long ago have perceived, that it has not been my design, in compiling these pages, to lay before him a regular History of Persia, but only to present him with sketches sufficient to introduce less abruptly the translation of the MS. —I shall therefore treat the following reign as I have done the preceding ones.

On the death of the young king, the General convoked an assembly of the magnates of the kingdom and principal officers of the army, to meet on the

10th of March, in the Plains of Mughan, for the purpose of filling the vacant throne. After three days debate, or more properly, perhaps, after three days employed by Tahmasp Kuly in bribery and intrigue, the assembly came to the resolution of elevating him to the throne. It seems, however, there was a disposition in the priesthood to prevent, if possible, the choice of the assembly falling on Tahmasp Kuly, who had already manifested a disposition to appropriate some of their revenues to the exigencies of the State. This ecclesiastical cabal, however, was stopped by the timely execution of the Shaikh-el-Islam, or High-priest; and on the fourth day, in the morning, that is, on the 14th March 1736, Kuly Khan mounted the throne of Persia, under the title of,

NADIR SHAH.

The part taken by the priesthood to prevent the elevation of the new king was not likely to be overlooked by him; and on his arrival at Kazwin he called together a synod of the ministers of religion throughout the kingdom. To this assembly he communicated the confiscation of the greater part of their revenues; sarcastically acquainting them, that as their prayers had not averted from Persia the dreadful calamities she had suffered from the Afghans, it was evident they had been unacceptable to the Deity; whilst it was equally evident, from the success which had attended them, that the efforts made by his soldiers for this purpose were grateful to the Almighty; and being so, he considered the

soldiers to have a better title to the revenues of the Church than the priests. Before this synod broke up, he published an edict, or ritual, which had for its object the adjustment of the differences, on matters of faith, between the Sunnies and Shias.

This edict, probably, was well thought of at Constantinople; for before the end of the year a peace was concluded between Turkey and Persia, by which the whole of the conquered provinces were restored to the latter, and Persian subjects permitted to perform the pilgrimage without any tax being levied on them. Nadir, after this, employed some short time in repairing different royal edifices which had been injured at Isfahan; but Husain Khan, the brother of the late Afghan king, Mahmud, being still in possession of Kandahar, it was highly important, either to wrest that government from his hands, or reduce him to submission and obedience. For this purpose, Nadir marched to Kandahar; and in various skirmishes, which took place under the walls of the city, the king's troops were uniformly victorious: but the place itself held out, and Nadir, wanting heavy artillery, was without the means of reducing it: he therefore found it more prudent, and more to his interest, to effect a compromise with Husain, than to continue the blockade. Husain was continued in the government; and Nadir was allowed to enter the town, and there recruit his army. During these transactions, Raza Kuly Mirza, the king's eldest son, was actively employed against the Uzbegs of Balk and Bokhara, who were reduced to obedience.

The Mogul empire in India had for some time been convulsed to its centre, by the intrigues and factions of the great Omrahs; and from several of them, Nadir, whilst at Kandahar, received an invitation to undertake its invasion. To these traitorous overtures the king acceded; and he set out on a march to India in the year 1738. The result of this great expedition is known to every one, as well as the astonishingly valuable plunder with which Nadir and his troops returned to Persia.

During the king's absence in India, the most unfavourable reports prevailed regarding the expedition; and the Uzbegs of Balk and Bokhara, trusting to the truth of such reports, considered the time propitious for the invasion of Persia. On his return, Nadir put himself at the head of 50,000 men, resolved to punish their insolence. The Khan of Bokhara early submitted, and was pardoned; whilst that of Kieva, who had formerly put to death the envoys sent to him by Nadir, was, with thirty of his principal officers, publicly executed.

It was not, however, on the Uzbegs alone that the unfavourable reports from India had a pernicious effect. Raza Kuly Mirza, whom his father had left Regent of Persia, was tempted by them to declare himself King. It is said, Nadir had a strong affection for this prince, and that he would have pardoned the imprudence he had been guilty of; but that the prince, on being brought before him, used language so harsh and irritating, that, in a paroxysm of rage, he ordered him to be deprived of sight. Raza Kuly's attempt to mount the throne cost

Shah Tahmasp his life ; for he instantly, on coming to this determination, gave orders to put the fallen monarch to death, which was done in the Fortress of Sulzawar.

As Nadir, on his return from India, approached Meshed, an event took place which had a calamitous effect on his temper and conduct throughout the remaining part of his life. He was shot at, and wounded in the hand, by an Afghan, said to be employed for this murderous purpose by his son, Raza Kuly. If this be true, the prince may, in some degree, be considered as meriting the severe sentence passed on him by his father ; and the whole transaction becomes more horrible and distressing.

After this time the government of Nadir, from his indulgence in intemperance, from his suspicion, from his cruelty, and from his avarice, became so intolerable, that revolts against it were daily and hourly springing up in every part of Persia. To quell these, scenes of misery and bloodshed were exhibited, which humanity shudders to think of. In addition to these calamities, war broke out again between Turkey and Persia ; but a signal and most bloody defeat, which the former suffered in August 1745, near Erivan, produced a renewal of peace. In this battle Nadir had two horses shot under him.

It now became every day more apparent, that the mind of Nadir was deranged, and the morbid delusion under which it suffered was of the most lamentable character for his miserable subjects ; but an end to his furious career, however, was now fast approaching. Before I relate it, I consider it worth while to transcribe the picture of Persia at

that time, as given by Mirza Mahdy, the king's private secretary.

“ Le sang le rendant de plus en plus attiré de
“ sang, il fit une proscription, dans laquelle une
“ multitude de noms furent inserés; et les proscrits,
“ mis à la torture, étoient tourmentés de la plus
“ barbare manière : dans ce nombre se trouvèrent
“ plusieurs des ministres et des chefs de l'empire.
“ Ceux qui étoient preposés pour tenir cette fatale
“ liste y mettoient à leur gré, et sans motifs tous
“ ceux dont ils se ressouvenoit, ou plutôt ceux
“ dont les richesses excitoient leur avarice.

“ Ces inhumanités atroces forcèrent les misérables
“ peuples à fuir, et à se choisir une habitation avec
“ les hiboux des deserts; mais s'il arrivoit qu'ils
“ fussent rencontrés ou atteints, ils étoient ou privés
“ de la vie, ou tourmentés cruellement: on leur ar-
“ rachoit les yeux, on leur coupoit les oreilles et le
“ nez: les collecteurs des impôts arrêtoient même
“ ceux qui passoit dans les rues; et ne laissoient
“ échapper que ceux qui rachetoient leur vies au
“ prix de leur tresors au dépens de leur patrimoine.
“ Enfin, les cruautés qui étoient exercées sont au
“ de là de toute conception. Tous ces actes san-
“ guinaires loin de satisfaire la frénésie de Nadir
“ Chah, le mettoient encore plus hors de lui même.
“ Ils fit mourir plusieurs Indiens, Mahometans, et
“ Armeniens, dans la grande place d'Ispahan; et
“ dans tous les lieux ou il passoit il faisoit empiler
“ des têtes humaines sur le faite des mosquees, et
“ en formoit d'effrayantes pyramides.”*

* Vide Life of Nadir Shah, translated by Sir W. Jones.

At last, on the 8th June 1747, the monster met his fate, near Kabushan, in the province of Kho-rasan, towards which he had marched, with the design of punishing the Kurds in that neighbourhood, who had revolted. Three officers of rank, according to Mirza Mahdy, entered the royal tent at midnight, and accomplished, not without a struggle on the part of Nadir, the death of the king; or, as the Persian secretary hyperbolically says: “*Ils*
“*firent une balle de paume de cette tête que*
“*l’univers peu auparavant étoit à peine capable de*
“*contenir.*”

Nadir had one project which I must not pass over in silence, because it differs so much from any formed by his predecessors. He was anxious to create Persia a naval power, both on the Caspian and Persian Gulf; or, in other words, to render those seas to Persia, as the Black Sea was then to Turkey, “*mare clausum.*” To effect this on the Caspian, he employed an Englishman, named Elton, to build vessels of war: and to effect it in the Gulf of Persia, he purchased at Surat, and other ports of India, several large ships of the same quality. When I landed at Bushire in 1784, the remains of three of these vessels were then lying off that town; and the most perfect of them appeared to be about 500 tons burthen.

On the morning after the murder of Nadir, when it became known, the camp, as might be expected, was a scene of bloodshed and confusion. There are various points of dissimilitude between an European and Asiatic army, and not one of them more striking than the component parts of which each is formed.

For instance, an English army is composed of men of the same country, officered by persons who hold commissions from the crown, have certain limited and prescribed duties according to the rank of their commissions, and each of them has one common purpose in view. On the contrary, a Persian army is brought together under the command of governors of distant provinces, who, except in furnishing a quota of troops, are nearly independent of the crown; who have often separate interests; who frequently speak different languages; and who are only held together by the power with which their sovereign wields the sword. This was particularly the case with the army which had just been deprived of its leader; for it was composed of Afghans, Uzbegs, Indians, and Persians, properly so called; and the consequence of this was, that the two former immediately made an attack on the latter, which was however repulsed.

The ephemeral beings who were now hailed by the army as Kings of Persia, and their rapid succession, may remind us of the stage direction in the second witch scene in *Macbeth*—"Eight kings appear and pass over in order;"—and we might wish for the power of making them "As shadows come, and so depart." But no sooner does Adil Shah, Ibrahim Shah, Shah Rokh, or Ismail, appear on the stage, than he attempts to murder his predecessor; and to destroy, or deprive of sight, all his kindred, who have the misfortune to fall into his hands. So that within little more than twelve months after Nadir's death, none of his male descendants were left, except his grandson, Shah Rokh, and him deprived of

sight; nor any descendant of the Seffee, except by the female line. Of those who claimed this honour one was Ismail, whom Aly Murdan Khan Bakhtyari, and Kerim Zend, put on the throne, in 1750.

A large part of the plunder which Nadir had brought out of India he had lodged in Kelaat, a fortress in Khorasan; to render which impregnable he had exhausted the skill of the Persian and Indian engineers. Adil Shah, by the carelessness of one of the garrison, got possession of the fort, and the treasure it contained; which last he soon dissipated, in the most foolish and profligate manner.

Let me pause here, and remark, that if the justice of Heaven does sometimes seem to us mortals to slumber, yet, if we look more nearly at the course of events, we shall find it is in the end sure and certain; and History contains not a more striking example of this truth, than the severe and awful retribution which fell on the children of the detestable Seffees and blood-thirsty Nadir. Let men, in all situations, remember, God has proclaimed, that “He will visit the sins of the fathers upon the children, unto the third and fourth generation:” and let those who read these pages acknowledge how literally and strictly these words of immutable truth have been fulfilled in Persia.

It has been already mentioned, that Ismail was put on the throne by Aly Murdan Khan Bakhtyari and Kerim Khan Zend. It was not likely that this partnership in king-making could long exist in harmony; and, consequently, we find the two chiefs on the point of putting their mutual complaints

“to a mortal arbitrement,” when the knife of an assassin relieved Kerim Khan from the chance of war, and from an inconvenient partner and rival. This event took place in 1752.

KERIM KHAN.

Sir John Malcolm opens the account he gives of Kerim Khan with the following remark, to the truth of which I most heartily subscribe:—“The happy reign of this excellent prince, as contrasted with those who preceded and followed him, affords to the Historian of Persia that description of mixed pleasure and repose which a traveller enjoys who arrives at a beautiful and fertile valley, in the midst of an arduous journey over barren and rugged wastes.”—It is true, that the first years of Kerim Khan’s struggle for power were marked by the calamities common to a state of civil war; but Persia, for nineteen years afterwards, enjoyed an almost uninterrupted state of internal tranquillity, external respect, and the advantages arising from the benevolent and enlightened spirit of her ruler.

Although, by the death of Aly Murdan Khan, Kerim Khan was relieved from the opposition of a very formidable rival, there still remained two other persons, opponents of considerable power, capable and desirous of preventing his arrival at the supreme power of the State. One, in the person of Azad Khan Afghan, who had possession of the great and rich province of Azarba’ijan; and the other in that of Muhammed Husain Khan Kajar, who was master of the province of Mazenderan and several of the adjoining districts. These chiefs continued

to combat one against the other, with various success, till the year 1757; when, by the flight of Azad Khan into Turkey, and afterwards into Georgia, in the view of receiving assistance, the arena was left to be disputed by Muhammed Husain and the Zend chief. In April 1758, Muhammed Husain Khan left Isfahan at the head of a puissant army, as it is reported, of 80,000 combatants, to besiege Shiraz, in which place Kerim Khan had shut himself up, with a comparatively small garrison. The enemy encamped round the walls of the town; but Kerim Khan found means to communicate with different bodies of the besiegers, and to employ money so adroitly, that desertions from the Kajar force became frequent and important. To this was added a most spirited sortie made by Shaikh Aly Khan, a relation of Kerim Khan, and the most able general he possessed. These untoward events obliged Muhammed Husain, in the month of June, to raise the siege; and falling back on Isfahan, he found his affairs there in such a posture, as to render it prudent for him to continue his march into his own province of Mazenderan.

This event afforded Kerim Khan the means of re-entering the capital of the kingdom; and his character was now so well established for great political sagacity, for bravery, for clemency, and for good faith, that the wishes of the inhabitants of Isfahan, and of all the southern and some of the northern provinces, were warm in his favour. A reasonable prospect therefore now opened itself to him, of being speedily able to put an end to the internal commotions of his country.

Having employed, at Isfahan, nearly twelve months in forming various regulations and plans for the benefit of the kingdom and the stability of his government, Kerim Khan, towards the end of the year 1759, directed Shaikh Aly Khan to proceed from Teheran, with about 12,000 cavalry, against Muhammed Husain Khan. The Zend general attempted to pass into Mazenderan by the Pylæ Caspiæ; but these were well guarded by Muhammed, an officer of Husain's, and the attempt failed. The wary general then tried to seduce Muhammed from his fidelity to his master. In this, by the payment of a large sum, and by the promise of procuring him the dignity of Khan, and, in case of success, the future government of the province, he was successful; and the Pylæ Caspiæ were passed, without resistance, by himself and his troops. Muhammed Husain Khan was then at Saru; and the news of the treachery of his officer, and of the appearance of the enemy, were brought to him nearly at the same time. The Kajar had with him from 8 to 10,000 troops; and the only choice left him was of surrendering, or meeting his enemy in the field;—of escape there was no hope. The choice Husain made was that of a gallant and brave man: the result of it was most unfortunate: flying from the field of battle, and wounded in many places, his horse got entangled on the marshy shores of the Caspian; where he was overtaken by his pursuers, killed, and his head brought in triumph to the victorious general, who now, without difficulty, reduced to obedience the whole province of Mazenderan and Tabaristan. The government of the former province was con-

ferred on the traitor to whom it was promised; the treasures amassed by the Kajar, taken possession of; and seven of his sons delivered to Kerim Khan.

Although I have said that Persia enjoyed under this amiable prince nineteen years of tranquillity, it must be understood that this period was sometimes interrupted by factious cabals of discontented chiefs; but, after the reduction of Lutf Aly Khan, never in such a manner as to give the Vakeel (the title which Kerim Khan assumed) serious uneasiness, or to prevent him pursuing an unrestrained course of improvements and embellishments in his kingdom.

The inhabitants of the southern provinces of Persia, and the people of the different tribes who wander through those provinces, as well as the Arabs settled in the Dushtistan, had been so faithful and so useful to the Vakeel at all times and on all emergencies, that his resolution to establish the future seat of his government in that part of the empire was rather expected than wondered at; but, independently of such consideration, it would be difficult to find, throughout Persia, a plain more fertile or more beautiful than the one in which Shiraz stands. To this favourite city, in 1775, the Vakeel returned, and never again left it till his death. His time here was uniformly spent in promoting the interests and welfare of his people, both at home and abroad.

Perhaps no monarch, in the same space of time, ever bestowed on a city more useful, more ornamental, and, according to the taste of the Persians, more beautiful buildings than the Vakeel erected at Shiraz. He was aware, that a large army, unem-

ployed, is always dangerous; and that if “ Idleness is the parent of Evil,” be a proverb applicable in the case of an individual, it is not misapplied when predicated of an army like his own. The walls of Shiraz, the excavation of its deep and broad fosse, the beautiful bastions by which the latter was commanded, and its well-arranged and strongly-built gateways, exhibited a perfect specimen of Oriental fortification; and on this great work the troops were employed. The Vakeel found employment for the poor, by the erection of a noble and regularly-built bazaar, extending, in length, something between a quarter and half a mile; in the midst of which was placed a splendid caravanserai, serving at once as a custom-house, lodging for merchants, shops to hold their wares, and, in some measure, as an Exchange. At one end of a very spacious square stood a citadel, provided with a deep ditch and draw-bridge; in which were contained a treasury, the mint, the palace, and the seraglio. On the opposite side of this square was a large and commodious gallery for the royal Nokara, or military music; on the left hand was the Divan Khoneh, or Hall of Audience; on the right, the entrance to the Bâg Shah, or Royal Garden, in which stood a highly-ornamented building, called the Koolah Fringee, or European’s Hat; because, being triangular, it had some resemblance to that absurd and comical covering for the head, a cocked-hat. Besides these, Shiraz was indebted to the Vakeel for a noble mosque, not quite finished when he died; a spacious and splendid bath; and an Umbar or reservoir, of water, capable of supplying in summer the whole

city with that necessary element, in its purest and most limpid state.

Such works were conducive, either to the safety and comfort of the citizens, or to the dignity of the government. But the benevolent mind of the Vakeel stopped not here. Without the walls, he laid out gardens, and erected buildings, in which the citizens might recreate and amuse themselves; and all these were constructed with such beautiful bricks and correct masonry, that if equalled, they were not surpassed, in Europe, by either materials or workmen. Amongst these resorts for rural enjoyment, might be reckoned the Tomb of Hafiz, the Tomb of Saadi, the Heft Tun, and the garden called Dilgushay. I had the pleasure of seeing all these buildings in 1787, nearly in the same state as they were in at the death of the founder, before the scoundrel treachery of Hajy Ibrahim had delivered the beautiful Divan Khoneh to be plundered of its rich furniture; and before the arrival of the ferocious eunuch, who disfigured or destroyed almost every building in the city erected by the Vakeel, under the idea, that by carrying away the grand pillars and beautiful marbles with which some of them were adorned, he adopted a means of destroying that which Time alone could effect—the memory of the benefits bestowed on Shiraz by the Vakeel; and who, when his savage and vindictive heart expressed satisfaction in bursting open and destroying the beautiful tomb which held the mortal remains of Kureem, ordered the bones of that great man to be burnt before him in a chafing-dish, and scattered his ashes to the wind! forgetting, that it

was by the noble and merciful spirit which once animated those reliques that his own life for many years had been spared. It is painful to add, that whatever part of these buildings the vengeance of the eunuch spared, or the good taste and mild nature of his nephew, the present king, took pleasure in repairing and restoring, the wrath of Heaven, by an earthquake, has within these few years nearly engulfed or demolished.

The rapid succession of rulers after the death of Nadir Shah had obliged the gentlemen in charge of the English commercial establishments in the interior of the kingdom to put their employers to frequent and heavy expenses, on the score of presents; whilst the decay of trade afforded no extraordinary profits to meet them. In consequence, orders had been sent from England, to withdraw such interior establishments, and to confine our commercial intercourse with Persia to the Port of Gambroon; where our factors had fixed themselves, after the capture of the Island of Ormus; and where privileges had been granted to them by Shah Abbas, greater in name than effect. As early however, in the government of Kerim Khan, as 1763, Mr. Price, who was then chief at Gambroon, and had the management of the East-India Company's affairs in the Persian Gulf, considered the political state of affairs to be sufficiently settled to justify a hope that the commerce with the interior might be renewed with advantage. Two gentlemen, therefore, of the name of Jervis and Durnford, were despatched, to settle, if possible, a factory at Bushire; and to apply for the restitution of the factory-house at Shiraz,

formerly inhabited by the English. On this mission, Mr. Durnford was sent to Shiraz, whilst Mr. Jervis was disposing of a cargo of British goods at Bushire. As the Vakeel was anxious to promote and extend the commercial interests of his country, Mr. Durnford's mission was favourably received; and he soon returned to Bushire, furnished with grants from the Government highly liberal and satisfactory.

In the year 1772, Bagdad and Bussorah were ravaged by one of the most direful plagues on record; by which these great and important cities, and the districts depending on them, were injured alike in their population, commerce, and other resources. Such is the character and nature of the Turkish Government, that, instead of giving countries, visited by calamities of this sort, time or assistance to recover their former flourishing state—such, I say, is the nature of the Turkish government, that it continues to levy and extort from a population of sixty the same sum which before was paid by a hundred; and such extortion, it may easily be imagined, is attended with the most crying oppression.

Omar Pasha, a weak and needy ruler, then held the government of the great Pashalik of Bagdad and its dependencies; and from such a man, under such circumstances, it is not at all surprising that frequent and just causes of complaint should be afforded to Persia, of the manner in which her merchants and her pilgrims were treated at Bagdad, Bussorah, and other places subject to Omar.

Against this conduct the Vakeel made frequent and spirited representations to the Court of Constantinople; which either treated them with indif-

ference, or answered them with promises, not only never performed, but perhaps never intended to be performed. A conduct so insulting, aided by the increasing clamours of his subjects, roused the spirit of the Vakeel; and very early in the year 1775, he sent against Bussorah a large force, under the command of his brother, Sadik Khan; with a view, as he declared in a sort of manifesto published on the occasion, “to open the eyes of the sleepy-headed Turks.”

The city surrendered on the 16th April 1776; and the Mutsaleem Suleiman Aga was sent prisoner to Shiraz, where he was detained till the death of Kerim Khan. Whilst Sadik was at Bussorah, his brother, the Vakeel, died; and other views opening to him in Persia, he evacuated the place, and delivered it into the charge of the Ions, and Mr. Latouche the English resident, till Suleiman Aga could be sent from Shiraz. As long as Sadik was present at Bussorah, the inhabitants had no serious cause of complaint; but when the unfortunate city was delivered, during a former temporary absence, to the rule of Muhammed Aly Khan (the same who lost his life in an action with the Arabs on the western bank of the Euphrates), they had abundant reason bitterly to lament the absence of their conqueror, and of his mild, amiable, and disinterested Minister, Mirza Muhammed Husain.

The Vakeel, full of years, full of glory, possessed of the hearts and blessings of the people, died, in his palace at Shiraz, in 1779 (A. H. 1193), on the 13th of the Muhammedan month Safar. With him perished the fortunes of his House, and, for several years, the felicity of Persia.

Having reposed, according to Sir John Malcolm's metaphor, for some time in a "beautiful and fertile valley," it is unpleasant once more to pursue our journey "over barren and rugged wastes," where every stone is tinged with blood, and every path bordered by destruction.

A new dynasty will soon open upon us; and the person destined to effect the change was his prisoner when the Vakeel expired. The benevolent disposition of the Vakeel had made the captivity of this person as little irksome to him as possible; and it is reported, that, on occasions of importance, sensible of his sagacity, the Vakeel even took counsel from the son of his former rival. Be this as it may, the eunuch enjoyed a considerable degree of personal freedom; for he was permitted to enjoy the pleasures of the chase in the neighbourhood of Shiraz, whenever he had an inclination to do so; and the Kajar prince made use of this to effect his escape from the hands of his enemies. With the seven sons of Muhammed Husain Khan, on the defeat of that chief by Shaikh Aly Khan, there was also a daughter delivered to the Vakeel. This lady contrived to keep up an uninterrupted correspondence with her brother; and in consequence of the information she gave him respecting the critical state of the Vakeel's health, on pretence of hunting, he left Shiraz on the 12th Safar, the day before the Vakeel expired. He was therefore, fortunately for him, without the gates of Shiraz when he received notice of the important event which had taken place; and he returned no more to his former abode of captivity, until he returned to it as its master, and

the possessor of the treasures it contained. He luckily effected his escape to Mazenderan without accident; and on his arrival there, the dependants of his family received him with joy, and, by their adhesion to him, enabled him to declare himself a competitor for the throne.

When the decease of the Vakeel was made public, two-and-twenty of the principal noblemen, his relations and generals, repaired to the citadel, to acknowledge, as it was supposed, his eldest son, Abdul Faty Khan, as his successor. Zikey Khan, however, his father's half-brother, refused to accompany them; and they were weak enough to proceed without him; thus leaving him to employ the great treasures he had amassed in corrupting the part of the army, and its officers, which were stationed in the city. The monster promised them, in addition to present gratuities, the plunder of the citadel, in the event of their success; and under this promise, they hesitated not immediately to invest that building.

The wretched inmates had neither apprehended nor prepared against a measure of this sort; and consequently, on the third day of the siege, want of provision obliged them to enter into negociation. The unfortunate have seldom more left them than a choice of difficulties; and though these noblemen, from the general treacherous and cruel conduct and character of Zikey Khan, might be, and probably were aware, what slender trust could be reposed on his oaths or promises, yet, to rely on these, or perish by hunger, were now the only alternatives which presented themselves. Assurances of personal safety and liberty, strengthened by oaths the

most solemn which their religion prescribed, were conveyed to the captives. To these assurances, and to these oaths, they trusted, and were deceived; for, on the reddition of the citadel, they were brought out one by one into the presence of their victor, and there one by one, before his eyes, butchered in the most barbarous and insulting manner. The young prince was placed under strict confinement, and a most dreadful proscription took place in the city.

The movements of the eunuch, Aga Muhammed Khan, in Mazenderan, now began to give the usurper uneasiness, and attract attention. With a view of repressing these, his grandson, Aly Morad Khan, was sent as Governor to Isfahan; but the affection which the inhabitants of that city expressed for Abdul Faty Khan, with a reflection on his own situation, and on that of the character and situation of his grandfather, induced Aly Morad to espouse the cause of the captive prince, and proclaim Abdul Faty Khan king of Persia.

The usurper was not slow in endeavouring to bring matters to a crisis; and he would soon have met his grandson in battle, had not death at once put an end to his crimes and career. It is not unlikely that the defection of Aly Morad inflamed the natural cruelty of Zikey Khan's mind; particularly as, after obtaining possession of the citadel of Shiraz, he had treated him with confidence. Be this, however, as it may, on his arrival at Yezdikhast his sanguinary excesses greatly increased. The murder of a Syed or descendant of the Prophet, and the subsequent orders given for

dishonouring the female part of the deceased's family, gave rise to a conspiracy to rid the world of so brutal a tyrant. The conspirators, to the amount of seventy, who were Ghoolams, or men of his body-guard, attacked his tent as the evening drew in; they cut the cords by which the tent was supported, and, after it fell, wherever the canvas appeared to move they hacked with their scymitars, till the body of Zikey Khan was literally cut in pieces.

On his death-bed, the Vakeel had appointed his brother, Sadik Khan, guardian to his son. We have seen, that at that time Sadik Khan was employed in the government of Bussorah, which he evacuated, and proceeded to Shiraz by forced marches. The good character of Sadik Khan caused the inhabitants to throw open the gates to him, to receive him with joy, and for a moment to hope that he was destined to restore the former happy times of the Vakeel. This joy, however, was transient, and these hopes were delusive; for no sooner had he gotten his unhappy ward and nephew in his power, than he deprived him of sight; and by this cruel act forfeited that which he had hitherto enjoyed, and which, if his judgment had not been perverted, ought to have been dearer to him than a crown—the good opinion of all good men.

——“ But in these cases

“ We still have judgment here, that we but teach
 “ Bloody instructions, which, being taught, return,
 “ To plague th' inventor. Even-handed Justice
 “ Returns th' ingredients of our poisoned chalice
 “ To our own lips.”

This wanton and unexpected barbarity towards the prince his nephew, and the profligate and oppressive conduct of his three sons, alienated from Sadik Khan the hearts of his former friends; and they willingly opened their gates to Aly Morad Khan, who, after what had happened at Yezdikhast, had pursued his march towards Shiraz. The person of Sadik Khan, and three of his sons, soon fell into the victor's hands; and he, without scruple or remorse, immediately caused their eyes to be plucked out. A fourth son of Sadik Khan's, who was at this time absent from Shiraz, found means to make his peace with his relation; and we shall see him, by and bye, figure on the stage, as a formidable competitor for the throne.

These transactions bring us to the year 1781: and I will not trouble the reader with an uninteresting account of marches, leaguring of petty towns, and other proceedings of no great general interest, which took place, on the part of Aga Muhammed Khan, to increase his power; or on the part of Aly Morad Khan, to check it; but at once relate, that, in the year 1784, Aly Morad marched with such a force from Isfahan, that, had he lived to employ it as he intended, he would in all probability have reduced the Kajars to nearly the same state as that in which they were during the reign of the Vakeel.

The health of Aly Morad, in consequence of excessive drinking, had for some time been declining; and he was now seriously afflicted with a dropsy on the chest. From the fatigue of the march, aided perhaps by anxiety of mind, the disease, as he approached Mazenderan, rapidly increased to

such a height, as to render him incapable of appearing to his counsellors and troops at those hours when a king of Persia is expected to do so. His Minister was a person of eminent sagacity and judgment; and when the continuance of his master's life could scarcely be depended on from day to day, he saw the imprudence of a nearer approach towards the enemy. He lost no time therefore, on his own responsibility, in issuing orders, in the royal name, for the army to return to Isfahan: and though the king breathed his last at Moorcha-koor, thirty miles from that capital, the wary Minister contrived that the troops should remain ignorant of the loss they had sustained, till themselves, the baggage, and the military chest, were lodged within its walls.

Bauker Khan, the governor of Isfahan, when the death of the sovereign became known, imagined himself, for a few days, king of Persia; but the arrival in the capital of Jaafer Khan put an end to his dream: he fled, and was made prisoner.

I shall beg to pursue the same course with this reign as I have done with the preceding one; that is, to pass from the year 1784 to 1787 without minutely noticing the struggles in different parts of the empire between Jaafer Khan and his rival, Aga Muhammed Khan.

It is necessary, however, to mention, that the former had been early obliged to abandon Isfahan, in consequence either of the treachery or the cowardice of the person to whom he had committed the command of the troops stationed at Koom; for, on the approach of Aga Muhammed Khan towards that

place, this person fled in such disorder, that the troops, having no longer a leader to keep them together, dispersed themselves in small bodies all over the country; and their former commander did not consider himself in security till he reached Isfahan. There the disgraceful panic, under which the commander at Koom had acted, communicated itself to Jaafer Khan, his Ministers, and the troops within the capital.

A retreat appeared necessary, and it commenced in the night. The haste and confusion with which this measure was resolved on in the council communicated itself to all ranks; whilst darkness, and the partial glare of torches which the fugitives were obliged to use, to find their way through the intricate streets and bazaars of Isfahan, turned alarm into terror. At this moment, Bauker Khan, who had contrived to escape from his confinement, collected a rabble, and fired on the king in his passage through the city. This riotous attack had the effect of causing the loss of many mules laden with treasure, and of others carrying some of the ladies of the haram. Jaafer Khan, however, afterwards regained possession of Isfahan, and retained it for some time.

A circumstance must now be related, which, in its consequences, cost Jaafer Khan his life. One of the ablest, and at this time the most attached of his generals, was Hajy Aly Kuly Khan Khazeroonee; and this nobleman had also great influence in the southern part of the province of Fars. He had lately performed a service of consequence, by quelling a seditious rising, headed by the Governor of Jundah, to whose assistance the Khan of Tabas had sent

500 Khorasan infantry. This body had shut themselves up in one of the neighbouring forts ; and Kuly Khan found it impossible, from the strength of the place, to get possession of it, otherwise than by solemnly promising the garrison safety of property, of life, and limb. This solemn promise having been acted on, was communicated to Jaafer Khan, who refused to ratify it. Vexed, and considering himself disgraced by the refusal of his prince to ratify the agreement he had made, Hajy Aly retired to Kazeroon, followed by his retainers and dependants.

The king soon perceived the mistake he had been guilty of, and the danger of leaving this nobleman, in his present discontented state of mind, at Kazeroon : he therefore, partly by force, and partly by the employment of oaths and promises, prevailed on him once more to return to Shiraz, and to put himself in his power. Shiraz, at the time of Hajy Kuly Khan's return, contained also a prince of the Zend family, powerful enough to excite the jealousy of his sovereign : and, early in the year 1787, both of these persons were arrested, and confined in the dungeons of the citadel.

If, in the year 1788, Jaafer Khan had materially extended his dominions to the eastward, by the reduction of Lar, Aga Muhammed Khan had established his authority as far as Khomsha, a place about thirty miles to the southward of Isfahan.

Little remains to be told of Jaafer Khan, except the manner of his death. It has already been mentioned, that he had confined, in the citadel of Shiraz, Syed Murad Khan, who had once put forth some feeble pretensions to the throne ; and Hajy Kuly

Khan, who complained of the capitulation which he had granted to the Khorasan infantry not being ratified. It was unfortunate for Jaafer Khan, that one of the female attendants on the haram had formerly belonged to Syed Morad Khan. The prisoners, somehow or other, found means to communicate with this woman, and, through her, to administer to the king, in his food, at various times, small portions of some poisonous drug. When the hag had received information that Jaafer Khan's health was so far destroyed, by the use of this deleterious food, that its restoration was impossible, she effected the release of the prisoners, who instantly proceeded to the sick monarch's bed-room, to murder him. Feeble and ill as he was, the king no sooner saw the prisoners at liberty, and with arms in their hands, than he guessed their intention, and, making a last effort, severely wounded one of the conspirators before he yielded his life. The monarch was yet warm, when they cut off his head, threw it over the draw-bridge into the square before the citadel, and proclaimed Syed Morad Khan king of Persia.

A few months before this assassination took place, the king had sent a force, under the command of his son, Lutf Aly Khan, a youth scarcely of age, to reduce to obedience some refractory chiefs in the Germaseer. The melancholy news of the event which had taken place at Shiraz reached the prince in Laristan: his army immediately revolted, plundered the camp, and dispersed. The prince himself escaped, with five attendants; and arrived in safety at Bushire, a port in the Persian Gulf. There the old Shaikh, the governor of the town and

district, received him with the attention and generosity due to his misfortunes, and, admiring his gallantry and spirit, promised to use every effort to place him on the throne lately filled by his father. The Shaikh's influence amongst the inhabitants and chiefs of the Dushtistan and Germaseeres was very great; and in the course of about three months, a very formidable force was collected for the purpose of restoring the prince.

To oppose this, a force had been despatched from the capital, by its new master, Syed Morad. These last troops had reached Doulaky, when a mutiny broke out; and they seized their commander, the brother of Syed Morad Khan, and delivered him to the prince, who instantly put him to death. The prince and his friends had contrived to open secret communications with several powerful noblemen, and others, within the walls of Shiraz; and amongst them it was arranged, that on the day fixed for the mutiny of the army in the field the person of Syed Morad Khan should be seized in the city: this part, however, of their plan failed, and Syed Morad escaped to the citadel.

The reader, I hope, will pardon me, if I treat the reign and misfortunes of the noble Lutf Aly more in detail than usual. I received great kindness and attention from him, when he filled the throne; and under a miserable tent, I had the honour of sitting on the same horse-cloth with him when a fugitive! His virtues endeared him to his subjects; and the bravery, constancy, courage and ability which he manifested under his misfortunes, are the theme of poems and ballads, which, it is not improbable, will

last as long as the Persian language itself. He was manly, amiable, affable in prosperity, and under calamities, as great and as severe as human-nature can suffer, he was dignified and cool and determined. That so noble a being, that a prince the hope and pride of his country, should have been betrayed by a wretch in whom he placed, or rather misplaced, his confidence—that his end should have been marked by indignities exercised on his person, at which human-nature shudders—that his little son should have suffered loss of virility—that his daughters should have been forced into marriage with the scum of the earth—that the princess, his wife, should have been dishonoured—are dispensations of Providence, which, though we must not arraign, we may permit ourselves to wonder at!

The prince's march from Doulaky to Shiraz was more a procession of triumph than the march of an army; and on his arrival at the capital, he entered it amidst the acclamations of his delighted subjects. Syed Morad Khan was soon compelled to deliver up to the king both himself and the citadel, and suffered the punishment of instant death; whilst mercy was extended to some who could little have expected to have received it, who, and when they had received it, shewed afterwards how little they had deserved it. Amongst these was Mirza Mahdy, a scoundrel who had formerly been disgraced for peculation with the loss of his ears; and who, when the head of the late unfortunate monarch lay in the square before the citadel, insulted by the rabble, cut from it the ears, in revenge for his own, justly forfeited. The pardon of this man had been obtained

from Lutf Aly Khan, by assurances, from interested persons, that he had not been guilty of this foul act, though many persons had been witnesses of its perpetration. It was not likely that the widow of Jaafer could stifle her feelings at so great an indignity offered to the head of her late lord; and it was as little likely that she should refrain from sifting to the bottom the accusation made against Mirza Mahdy. But it was not until she had obtained the most clear and decisive evidence on the subject, that she claimed from her son the punishment of the offender. Deceived as Lutf Aly Khan had been in the first instance, the tears and strong reclamation of his mother for vengeance had their full effect; and in a moment of ungovernable passion he condemned Mirza Mahdy to that death which, under a hypothetical case put to him by the king, he acknowledged himself to deserve. He was burnt alive.

The king was scarcely settled in possession of Shiraz, when Aga Muhammed Khan advanced to besiege it. With his accustomed gallantry, Lutf Aly Khan marched to meet his enemy in the field; hoping thereby to save the citizens and inhabitants of his capital from those miseries to which a large city, when invested by an enemy, is unavoidably exposed. The very great disproportion, in point of numbers, between the Kajar and Zend forces alone gave the victory to the former. Lutf Aly fled to Shiraz, and the Kajar immediately invested that city. The deep fosse, the beautiful bastions, and strong walls, with which the Vakeel had surrounded his favourite residence, put the enemy to defiance;

and having, in the course of some weeks, been unable to make any impression, Aga Muhammed Khan raised the siege, and retired to Teheran.

It was imagined, however, that in the succeeding year, 1790, Aga Muhammed Khan would renew his attack on the city : and Lutf Aly Khan made the most formidable preparations to render the attempt, if made, ineffectual. The harvest in the neighbourhood of the city was cut and housed without hindrance or interruption ; and the season became so far advanced, as to relieve the king, his ministers, and the citizens, from all alarm of the enemy investing the city in the course of that year. The active mind of the Zend prince could not permit the force he had collected to remain idle ; and he determined to employ it in reducing to perfect submission and obedience the Governor of Kerman, whose conduct had been doubtful, and whose fidelity was suspected. Unfortunately, the king did not sufficiently attend to the representations which were made to him, that if the advanced state of the season had relieved him from the apprehension of Aga Muhammed Khan's attacking Shiraz, it was more than probable that the same cause, that is, the approaching winter, might distress his troops on the expedition he was about to undertake. Whilst the army lay before Kerman, the winter set in with unusual rigour. The sufferings of the troops were excessive ; and the king found himself foiled, and obliged to return to Shiraz, not by the enemy, but the elements.

I must now introduce myself as an actor in this drama, and narrate, somewhat in detail, how I came to be so. Mirza Muhammed Husain, who

had successively been Vizir to Sadik Khan, Jaafer Khan, and Lutf Aly Khan, and who in the year 1787 received me so kindly at Shiraz, afterwards passed through Bussorah on a pilgrimage to Mecca. When Bussorah was captured by the Persians, this great and honest Minister had, on all occasions, used his influence with his master, Sadik Khan, for the special protection of such individuals as were recommended to him by Messrs. Latouche and Abraham, then in charge of the English Factory there. The late Mr. Manesty and myself, therefore, considered it to be a sort of duty to manifest to the Mirza, during his residence at Bussorah, our sense of his former kindness to the Factory. The Mirza professed himself extremely gratified by the attentions we paid him: and, on leaving Bussorah, he said to me: “The last time you came to Shiraz
“ you came for your health; promise me now, that,
“ as soon as I return, you will visit me for pleasure.” But I do not know that the promise I then made would have been fulfilled, but for a very curious circumstance.

The superior mind of Lutf Aly Khan led him to despise the value set by weaker minds on jewels as personal ornaments; and to consider them only as the portable representatives of so much money, which, when important occasions required, these representatives might be called on to produce.

He had formed the same scheme that his predecessor and relation, Aly Murad Khan, had done; that is, of collecting a force of such magnitude as to give him a rational chance and hope of putting an end, at one blow, to the struggle between the Kajar and

himself. With this view, Mirza Husain was directed to communicate to the merchants of Bushire, that the king had determined to sell the two largest of his diamonds, one known by the appellation of "the Sea of Light," the other by that of "the Crown of the Moon," if purchasers for them could be found. This communication was principally made to Hajy Kheleel, the same person who, afterwards elevated to the rank of Khan, was deputed as Envoy to the Marquis Wellesley, then Governor-general of India, and who unfortunately and lamentably lost his life in endeavouring to quell a disturbance which took place at Bombay between a part of his Sepoy guard of honour and some of his attendants.

The merchants at Bushire, as might have been expected, were afraid to enter on such a speculation as the purchase of these remarkable and valuable gems in their own names, but they had no objection to engage in it under the names of others. In consequence, they wrote to Mr. Manesty and myself, giving us an account of what was going on; entreating also, as I understood the language and Mr. Manesty did not, that I would immediately repair to Bushire, in order that something on the subject might be arranged. It was finally, however, concluded, as the best cloak to what was going on, that Mirza Husain should write me a letter, claiming the performance of my promise to visit him at Shiraz, and that I should take Bushire in my way there.

Very early, therefore, in the spring of the year 1791, I left Bussorah for Bushire, where I soon found the matter in hand was not likely to be brought to a speedy conclusion, from the possessor putting too

high, and the proposed purchasers too low a value on the articles offered for sale. Still, however, there was reason to imagine, that when I came to treat with the Ministers and jewellers at Shiraz, it might be brought about; because it was clear that the king was earnestly bent on selling, and there was no difficulty in forming a society ready to furnish the very large sums necessary to make the purchase. Besides all this, I was really desirous to visit Mirza Husain again: the society and pleasures of Shiraz, which I enjoyed in 1787, were also much to my fancy and taste; and moreover, I had great curiosity to see the king, who, on my first visit to the capital, was quite a youth. I determined therefore to proceed; and I reached the capital at a period the most delightful and luxurious of the whole year, that of the first opening of the spring. I was most commodiously lodged by my kind friend, Mirza Husain, in a house close to and communicating with his own, and I received from him every attention and kindness that can be imagined.

The second or third day after my arrival I was presented to the king, who received me very graciously; and was pleased to say that he was glad I was come, for there was an affair which he would direct his Minister to communicate to me, in which my assistance would be required.

I had formerly had acquaintance and dealings with his Majesty's principal jeweller, both at Bus-sorah and at Shiraz. I now found him extremely liberal in his offers to me, and perfectly disposed to afford me his confidence. As a proof of it, after some conversation, he said: "I shall be appointed to

“ negotiate with you ; and remember, I shall value
“ the diamonds at a much higher price than the
“ king is disposed to take for them ; but this I must
“ do, both for my own safety and my own credit :
“ therefore our demand need not alarm you, nor
“ prevent your making what offer for them you
“ think right.” I asked him if he would take a
share in the purchase. He answered: “ If I were to
“ do so, I should never rest afterwards. I wish,
“ however, to know your idea of the value of the
“ largest of the diamonds, ‘ the Sea of Light.’ ”
I replied: “ I could form no idea on the subject, until
“ I had seen the stone, and became acquainted with
“ the water and colour of it ; but if these were
“ of the best, as I had heard, I had no scruple in
“ saying it must be highly valuable ; though, from
“ what had been reported to me of the substance of
“ the stone, I much doubted if it could be cut to a
“ brilliant : so that if it continued a table, as at pre-
“ sent, the value of the gem in Europe would be
“ comparatively small, because table diamonds are
“ there held in inferior estimation.” He then pulled
out a crystal model of the stone ; when I instantly
perceived it to agree with the drawing which Tavernier,
in his Travels, has given of a stone offered him
at Golconda ; and for which, as he says, the proprietor
asked five lacs of rupees, and he offered four.
It so happened, that I had with me a copy of Tavernier ;
and I shewed the drawing and valuation, there made,
to the jeweller ; at the same time telling him, that
allowing ten per cent. for the present depreciation of
money, Tavernier’s offer was the highest offer I should
think myself justified in making for it ;

particularly when the length of time it would take to dispose of such a jewel, and the heavy interest which would accrue on a capital so employed, were considered;—unless, indeed, the stone could be reduced to a brilliant, in which case I should alter my estimation. He then said: “I can tell you the king will not part with the Dereya-noor at that price; “yet”—laying great stress on the last word, which I therefore construed to mean, patience. Before I left him, however, he said: “In a few days, most likely, the king will send for you.”

In a day or two afterwards, being at supper at Mirza Husain’s, the Mirza said to me: “It is the king’s wish to see you to-morrow morning at the palace, at 8 o’clock precisely; but do not mention this even to our friend your Mehmandar, Hajy Muhammed Bebchauny: come by yourself, to the drawbridge at the citadel, at the time appointed: the Nasakchies* have orders to receive you there, and conduct you into the citadel.” I was punctual to time; and was introduced to a small room very near the entrance of the palace, in which I found Mirza Husain, Mirza Bazurg his nephew, and Hajy Eusoph the king’s principal jeweller. There was scarcely time to offer me the customary civilities of a calean and coffee, before an eunuch arrived and announced the king’s orders that the Mirza and I should attend him. We followed this person through a considerable length of intricate passage; which at last opened to a small court, at one end of which was a room of no very large dimensions, raised about four feet and a half from the ground, with

* A particular guard.

handsome marble steps at each side, by which to enter it. The room was open in front; and had a very handsome awning, falling from the parapet, to defend the chamber against the rays of the sun, when necessary. The other three sides of the square were formed by high walls, ornamented with what the Persians call *Tauk-nemauh*; which I know not better how to describe, than by saying the face of them was worked into arches, bearing the same sort of character, to a full arch, as the pilaster does to the pillar. In the middle of the court was a beautiful marble fountain; and on each side of that, in a line from the entrance to the opposite room, were two broad beds of very gay and brilliant flowers. The king was sitting, with a crimson cloth cloak thrown over his shoulders, at the corner of one of the windows: and as I approached him, he beckoned to me to enter the room. I did so, standing at a distance to receive the usual order to sit down. The king said: “Aka,” *i. e.* Gentleman, “sit yourself down near me: we are now met as merchants—I to sell, and you to buy. But tell me, first, what sort of a host does Muhammed Husain make to you?” And then, laughing, said: “If he lets you want for any thing, he must have the *felek*†; first, because the late king, of blessed memory, my father, was much pleased with you; and secondly, because I understand you did not allow Husain, when he was at Bussorah on his pilgrimage, to want for any thing.” And then, laughing more freely, added, “By the king’s soul! tell me if he gives you wine?”

† The *felek* is the machine used for securing the feet when the bastinado is inflicted.

I answered: My treatment by Mirza Husain was perfectly royal; and that I made use of that word, because, although I was well assured of the Mirza's friendship and kindness, yet I was aware that much of the attention I received, I owed to his majesty's commands. "You say well, sir," replied the king; "but again I ask you, by my soul! does he give you wine? Tell me! tell me!" "Please your majesty, your Minister has lodged me in a house next to his own; and ordered a daily quantity of provisions, necessaries, and luxuries, to be furnished me there, and in the list of them wine is mentioned; but he has, besides this, done me the high honour to admit me a daily guest to his table; and as your majesty knows it would be a disgrace to his high character and birth that such liquor should be produced there, so I hope your majesty will believe me, when I say, I prefer the honour of being admitted to his society before any gratification I could receive from drinking the finest wines which Persia affords." "Well spoken again!" said the king. "I have heard you were a prudent and discreet man; and, in consequence, I have ordered you here, to treat with you on a business of importance."

The king then threw aside his cloak, and I discovered that he had been sitting in his *alcoluk*, or under garment, only; and that on each arm he wore *bazubunds* or armlets, containing, amongst many other superb ones, the jewels already noted. These armlets were fastened to his arms by sliding silk strings, and the jewels themselves were set in silver. The king proceeded to unloose these strings; and calling to his Vizir, he ordered him to carry the

gorgeous ornaments to me. I stood up to receive them ; on which his majesty said : “ Sit down ; examine my bazubunds at leisure ; but remember, you are the first European who has ever had them put into his hands from the king’s arms. I have thoughts of parting with the centre stone in each armlet : will you buy them ? ” I replied : “ It would be ridiculous in me to pretend to the possession of wealth equal to the purchase of jewels of such magnitude ; but that if his majesty was seriously inclined to part with them, I thought I might be able to form a society of persons, of whom I would be one, able to do so : but, with his leave, I should prefer entering into the detail of the business with his Ministers and jeweller, to troubling his majesty on the subject.” “ Aye, I know what you mean,” said the king ; “ you can speak more freely to them than to me. But come ! tell me what you esteem the value of the Dereya-noor.” I replied : “ It required great consideration, and careful examination into many very minute particulars, before I could venture to answer such a question.” The king replied : “ Come ! come ! I am in a hurry : say something, that I may be able to guess what we are at.” I said : “ Please your majesty, always reserving to myself the right to correct hereafter the opinion I now deliver, I should not be afraid to give five lacs of rupees for the Dereya-noor.” The king burst into a loud laugh, and said : “ So ! so ! you are a pretty fellow, to value the Dereya-noor at five lacs of rupees, when Hajy Eusoof, my jeweller, has sworn by his head, and will swear by his head any day, that it is invaluable.” “ If your

“majesty believes that,” replied I, “mortals can never purchase it.” The king seemed pleased with this; and having ordered Mirza Bazurg and Hajy Eusoof to be sent for, he rose from his seat on their coming in, saying: “Well, sir, I leave you to talk with these persons.” He then left the room, attended by his Minister.

The eunuch, who had conducted me to this audience, remained; no doubt to overhear, and relate to the king, all that passed after his departure. Mirza Bazurg immediately desired me to relate, not only all that the king, but all that I myself had said. On hearing it, he began the farce of finding fault with me in tolerable severe terms, for undervaluing and misprising the king’s jewels, in which the old jeweller joined. I said: “To whomsoever I speak, I always endeavour to speak truth; and when I am asked for an opinion, I always give, to the best of my knowledge, an honest one; but that, the opinion of a person like myself, neither makes the Dereya-noor larger nor smaller, nor more nor less valuable; and therefore can be of no consequence.” I found, however, they were determined that the eunuch should report them as zealous servants of the king, and so, accordingly, they went on scolding me. At last I said: “Gentlemen, I could bear all this very much better, if I had breakfasted; but you will please to remember I have not: so, with your leave, I will return home.” On this, Mirza Bazurg said: “No; the king has ordered a breakfast for you here.” We then all of us rose, and returned to the little room; in which a most sumptuous and luxurious Persian breakfast awaited us.

As soon as we were by ourselves, Mirza Bazurg said to me : “ I am sure I shall by and bye hear, from
“ my uncle, that the king is greatly pleased with the
“ manner in which you have conducted yourself
“ to-day.” And the old jeweller laid hold of my hand, and, by way of compliment, said : “ My dear sir, if I
“ had not known to the contrary, I should have
“ thought you had been bred up in Persia.” At parting, the old jeweller asked me to sup with him ; which, after the compliment he had paid me, I could not very well refuse to do. I saw now enough, however, of the business, to perceive, if it was to proceed further, it would require all the caution I was master of to conduct it to a successful issue.

In the evening I saw Mirza Husain, who confirmed to me what Mirza Bazurg had predicted in the morning ; adding, that his majesty had said, “ If
“ they were to treat for the diamonds with a Fringee,
“ they could not find a better Fringee than myself.” I told the Mirza where I was invited to supper : he answered, he knew it before ; it was by the king’s order ; and that he should desire my Mehmandar to sup with him, that he might not be in my way.

At the hour appointed, I repaired to Hajy Eusoof’s house ; which, like most of the other houses of merchants of his class, made externally but a shabby appearance, and was entered by a narrow, low door, and through consecutive passages, all very narrow and very mean. After passing through a small anti-chamber, which is used by the servants to re-dress the caleans, and to receive the slippers of the guests, when taken off, I entered the *salle à manger*, where I found Hajy Eusoof, and his nephew, and

partner, Mirza Jaunee. The room itself was of moderate size, but every thing in it and about it bespoke opulence and comfort. The side *nummuds* were of the finest quality; the *takth nummuds* of the largest size and uncommon thickness; the carpet of the very finest manufacture of Tabas; whilst the plaiting of the walls was nothing more than the best common *gilcarree*, the corners of which were picked out with the most brilliant white *chunam*. The tracery work, and coloured glass of the windows, were extremely beautiful, and the doors inlaid with various woods. Before the windows was the usual appendage to a Persian room—a flower-garden and a fountain.

Both the gentlemen rose to receive me, apologizing for not having asked any one to meet me, as it left us the freer to talk on business. Shortly after this, a censer was brought in, on which were placed small pieces of *bois-d'aloë* or agla-wood, which, when burnt, sent forth a most delicious perfume. Caleans were then brought; a very highly enamelled gold one, inserted in a superbly-cut glass vessel, was placed before me; whilst those put before the jewellers consisted of nothing more than a simply turned willow-stick, with a plain glass and black earthen *chillum*. Coffee was then brought, and served to me in a gold enamelled *sous coupe*, ornamented with small precious-stones; whilst the jewellers, who I found affected in this respect to live *à la derviche*, drank theirs, using for a *sous coupe* one cup placed within the other. To the coffee succeeded a profusion of the choicest fruits in season, placed in the most beautiful and rarest china-bowls, intermixed

with lumps of ice ; the bowls standing on prettily-painted trays, the vacant places of which were filled with the best sweetmeats and made-ices.

About nine, supper was brought : long pieces of Masulipatam chintz were laid before us, on which were put trays, painted with flowers, and highly varnished. Each tray contained three *seeney*s, or large tinned-copper round salvers ; one of which held three different sorts of cookery in rice, with meat and vegetables ; another, three different sorts of *kabob* or roasts ; and the third, three different sorts of sherbet : and in each of the *seeney*s which held the cookery were saucers containing small quantities of savoury-herbs, pickles, salt and pepper. My trays were distinguished by the *seeney*s being silver, instead of tinned copper. At such entertainments, the master of the house, after water is carried round to wash the hands, gives the signal to eat, by saying, *Bismillah*, or “ In the name of God ;” and when the host perceives his guests no longer helping themselves, he gives the signal to the domestics to remove the things, by saying, *Zead kun*, “ Do more ;” and after a short pause utters, *Alhamd-illah*, “ God be praised ;” and then hot water and soap is brought for the use of each guest, and the *caleans* are again brought in. Thus passed the supper, which was one of the most *recherché* I ever partook of in Persia ; for, after the things were removed, the room was again perfumed with agla-wood ; and a small bottle of atar of roses was brought to each person, of which he used as much as he thought proper.

Our discourse after supper naturally turned on the jewels ; and I then found out, what I was

ignorant of before, that Mirza Jaunee was a very tolerable lapidary. He assured me the Dereya-noor had substance enough to allow of facets being cut from a girdle; which, when effected, would give the stone pretty much the form and lustre of a properly-proportioned brilliant. Mirza Jaunee also told me, that the Dereya-noor weighed 176 carats and a small fraction: and as Tavernier reports the stone he saw in the merchant's hands at Golconda to have weighed 242 carats $\frac{5}{16}$ ths, I began to doubt whether it could be the same stone: yet a little reflection convinced me it was not likely there should be two stones in the world of such magnitude, without its being known in whose possession they were. I recollected, also, the Mogul edict by which the customary weight of jewels in India was altered, in order that a ruby possessed by the then emperor, which wanted three carats of a miscal, might thenceforward be called a ruby of the weight of a miscal. Thus the number of carats which made the miscal remained the same, but the number of grains that made the carat was reduced: and if this supposition were true, Mirza Jaunee's 176 carats, and Tavernier's 242, came pretty much to the same thing: the first making 704 grains, the latter 726. I left the house late in the evening, highly pleased with my reception and entertainment, little thinking in what a short time afterwards I was to become domesticated there.

I fear my reader is already tired of this long story about these jewels and jewellers; but having begun, I must beg of him to attend me to the end of the tale.

In about ten days after my supper at Hajy Eusoof's, Mirza Husain desired me to attend at the citadel the next day, when the Dereya-noor and the Taje-mah would be taken out of their settings and shewn to me. I attended accordingly; and I was ushered into the same little room near the entrance, where I had before met Mirza Husain and Mirza Bazurg: there I again found Mirza Bazurg, Hajy Eusoof, and, in addition, Mirza Jaunee. After the common ceremonies of a Persian visit had passed, Mirza Jaunee went out, and returned with an eunuch bearing a box, in which were the two bazubunds already spoken of. Hajy Eusoof proceeded to unset the stones, by first loosening the rims of their settings, and then extracting them by means of a piece of wax-candle pressed hard on their surface and then smartly drawn back.

The Dereya-noor was the first put into my hands: the shape and size of the gem perfectly agreed with the crystal model, as well as with the size of the drawing given in Tavernier. I saw, also, that Mirza Jaunee was perfectly correct, in saying that facets might with great advantage be cut on it from a girdle; and that the colour was a slight tinge of a palish pink, which I think any jeweller would esteem a beauty rather than a defect, as the water was perfect and brilliant. I perceived also, that, further to improve the stone, it would require re-cutting and polishing; in which operation I calculated there might be a loss of substance something like 20 carats, leaving the stone after it to weigh 156 carats.

I then examined the Taje-mah, the shape of which resembles an egg divided at $\frac{5}{8}$ ths of its bulk, and cut in facets to the top of the stone: the water

and colour were both as perfect as I ever beheld, and the weight given me by Mirza Jaunee was 145 carats. This stone I judged, on re-cutting, might lose 15 carats; but the operation, if skilfully performed, would add greatly to its beauty and brilliancy, and of course to its value.

The centre of each bazubund was formed by one of the stones above mentioned; and three other stones were placed on each side of them, making, in all, twelve additional stones. They were table-diamonds, it is true; but I was assured (and the appearance of them bore out the assurance) that not one of them weighed less than 60 carats, and some of them much more. One of the stones had belonged to Aurungzebe's sister, Jehanara; and her name was engraved on it, with a Persian verse, meaning, "I belong to the flower of the world."

I was repeatedly pressed, by all present, to value the Dereya-noor and the Taje-mah: after much hesitation, I told Hajy Eusoof I should not be afraid of giving, for both, twenty lacs of rupees; as they exceeded the idea I had entertained of them, when I saw them before in their settings. Both jewellers immediately cried out, that the sum was small indeed, compared with the estimation made of them by the Persian jewellers.

I thought this a good opportunity to ask if the king possessed any ruby of a large size, that was perfect*. I was assured, in reply, he did not; that the

* The beautiful ruby belonging to the Mogul, known in the East by the name of Yacoob-el-Abdul Husainee, was traced, after Nadir's death, into the hands of an Armenian; the Armenian was traced on board a vessel bound to Surat; and it is known that the vessel and her crew perished on the bar of the Surat river, and that the Armenian and the ruby went to the bottom together.

largest which he possessed, having any pretension to perfection, did not exceed the weight of $10\frac{1}{2}$ carats. After some little general conversation, we parted; and it was not for some time after I got home, that I could prevent myself from thinking of the splendid gems I had had an opportunity of so closely examining: it appeared to me that I had really seen two of the jewels which Aladdin had taken out of the enchanted garden by means of the Genius of the Lamp.†

It was some time after this before I heard any thing further on the subject of the jewels: the summer was advancing, and with it the king's preparations for a campaign against the Kajar and Isfahan. One night after supper at Mirza Husain's, when the other guests had departed, Mirza Husain addressed me, and said: "The king has, for the present, given up the idea of parting with his jewels; but, my friend, if you have any other business here, finish it as soon as you can; and do not, if you can possibly help it, remain long in Shiraz after the king leaves it. You are my guest, and a most welcome one you are; but I wish you were at the present moment at Bushire!"

I left the Mirza's house in astonishment; and on my return to my own, I found there my Mehmendar, to whom I related the conversation which had passed between the Mirza and myself, as well as the

† After I got home, I amused myself with calculating the value of these bazubunds, according to the Tables left us by Jefferies.

Dereya-noor, at <i>l.</i> 10 <i>s.</i> per carat	296,016
Taje-mah, at <i>l.</i> 10 <i>s.</i> ditto	103,740
Twelve table-diamonds, average 60 carats, at <i>l.</i> . . .	518,400
	<u>£918,156</u>

advice I had received ; and asked him if he could guess the cause of it. He replied, that he believed it proceeded from nothing more, than that the Mirza expected, if the king was unfortunate in his present expedition, the country between Shiraz and Bushire might become so disturbed, that I might find it difficult to reach the latter place. This appeared to me very reasonable ; and as I had made considerable purchases, both on my own account and for others, I deemed it most prudent to act on the advice I had received. Accordingly, I began to settle my affairs, hoping to be able to leave Shiraz very shortly after the king's departure.

I passed the intervening time much as usual ; but I perceived Mirza Husain had become thoughtful and melancholy, often absenting himself from supping in public : and I began to apprehend his favour at court might be declining, especially as, when I went to take leave of the king, I observed his majesty spoke but little to him. At this audience, which was private, the king said, that for the present he had given up the idea of parting with the jewels ; that I must come again to Shiraz early in the next spring, and, instead of being Mirza Husain's guest, be the king's. He then talked confidently of his success on the present expedition ; and added, " By the king's life ! stay here until I return." When I afterwards remarked to the Mirza this request of the king's, his answer was : " I pray God the king may return ; but I repeat to you, leave Shiraz as quick as you can. Mirza Bazurg remains here for a few days ; and if you want any assistance, apply to him without scruple."

The evening before the king marched, I happened

to go into the garden of Koulah Fringee, to which I had free admittance; and there I saw the king's son, a boy about seven years old, with his tutor or Lala. I would willingly have avoided the little Prince; but he sent one of his attendants after me, to desire me to come to him. On coming up to him, and saluting him, he said: "You are the Fringee my father so often talks of. You brought him a pretty musical clock: did you bring nothing for me? I shall be king to-morrow, whilst my father is away; and you must come to see me, as you were used to visit him." I was delighted with the child, and replied, "What does your highness wish for?" "Lala," he replied, "tells me the best penknives are made in your country: do give me one. And my Dy (*i.e.* my nurse) says the scissors you make are better than ours: pray give me also a pair of scissors for Dy." I happened to have a very fine penknife in my pocket, which I immediately presented him; and told him, that when I went home I would send him two or three more, and scissors for his Dy. The child, in the gaiety of his little heart, exclaimed, "O! you *are* a good man!" He kept me walking and talking with him near an hour; and I never saw a prettier-behaved, handsomer, or more intelligent child. Strange to tell, the next time we met was in Azarba'ijan; himself a shrivelled eunuch, and a slave; myself the accredited Minister of my country, to the successor of the destroyer of his father's house and throne!

The king had left Shiraz about six days; when early one morning I heard a noise of a multitude of people rushing along the street; and very soon

after, my Mehmandar, Hajy Muhammed Aly, arrived, and informed me that Hajy Ibrahim had seized Berkordar Khan, the governor of the fortress, by orders, as he told the people, which he had received from the king. Not very long after this, I was rather surprised to see a guard of musketeers enter my house, attended by a confidential servant of Mirza Husain's; who acquainted me, that as Mirza Bazurg had left Shiraz for the king's camp, the Khanum (*i. e.* the Vizir's lady) had sent a guard to protect myself and my property; and that I was not to give myself any trouble about providing for it, as every provision they wanted would be regularly sent by her.

The Mehmandar had gone out to learn what he could of what was passing; and when he returned, he told me, "The people are tolerably quiet, because, as yet, they consider what has been done to have been done by the king's order:" but, he added, "I do not believe it, because the gates are shut, and all communication with the camp, which was free yesterday, is forbidden to-day. Besides, a messenger sent by the Khanum to her husband has been stopped, and strictly examined, at the gate of the city through which he wished to pass: and it is said a message has been sent to that lady, to tell her, as she values the safety of herself and Mirza Bazurg's children, to forbear interfering in any thing that is going on:—this convinces me," said he, "Hajy Ibrahim is a scoundrel."

Towards the evening a servant came, to desire the Mehmandar would attend at the house of Mirza Husain. When he came back, he told me that he had received from the Khanum a message for me;

and that the Khanum had spoken to him from behind a curtain. “Tell my lord’s European guest, “as long as I have life he is perfectly safe. Tell “him, if the Mirza is absent, the Khanum is present. “Tell him whatever he wants or wishes, to send to “me, the same as he would to my lord. Tell him “his property is our property; and tell him to be “cheerful.” This lady was a lady of very high birth, great ability, and great courage.

As the night closed in, I heard straggling shots in various parts of the city, and every now and then a thundering against the doors of my house with a bludgeon. This was replied to by the guard from the top of the house, sometimes by abuse, and sometimes by firing a musket in the air, to alarm the assailants. My Mehmandar was a fine resolute old man, and a great humorist; and sometimes, on these occasions, went down himself to the door, calling out: “Scoundrels, I tell you the Fringee “lives here, who has more fire-arms in his house “than you have hairs on your heads. *Pena-ber- “Khoda**! if he should use them.”

When the morning came, it was known that some partial instances of the plunder of private individuals had taken place during the night; but that the greater part of the tumult we had heard had arisen from disarming and turning out of the city the few Lacks and Zends who had remained in it after the king’s departure.

The anxiety of every body to learn what had happened in the king’s camp, when the news of

* *Pena-ber-Khoda!* as much as to say, “God knows what will happen!”

Hajy Ibrahim's treachery reached it, became intense; and the best informed in the city soon appeared convinced, that though much tumult and confusion had taken place, the king had escaped safe. Abdul Rahim Khan, as had been agreed on with his brother, had made an attempt to seize on the king's person; but, either from his cowardice, which was almost proverbial, or from the bungling manner in which the attempt was made, it fortunately failed. The army, at the moment, dispersed in small bodies, and the king himself took the road to Shiraz: the next day he was joined by several bodies of his troops; but it was not till he was joined by the Zends that he became acquainted with the extent of his misfortune; for till that period he conceived his relation, Berkordar Khan, to be still in possession of the citadel of Shiraz.

It was one fine evening, that the town became certified of the king's presence in its neighbourhood, by the sound of the camel-guns, which are fired three times during his majesty's march; 1st, where he mounts his horse; 2dly, when he has performed the exact half of the march, in order to acquaint those at the Push-khona, or tents, sent forward, when he is arrived; and, 3dly, when he dismounts at the end of the journey. I shall not easily forget the expression of joy which ran through the city on hearing these guns; and yet there was no person left in it of sufficient consequence and courage to lead forth a band to seize the traitor.

The king had pitched his tent about one farsang and a half from the city; and he began to fortify his camp. The city soon felt straitened as to provi-

sions, and Hajy Ibrahim to fear the just and proper reward of his infamous and detestable treachery. Unfortunately for the king, the families of all the principal nobles with him were in Shiraz, and consequently in the power of Hajy Ibrahim. To these persons Hajy Ibrahim, therefore, addressed, and contrived to have delivered, letters, threatening to exercise on the innocent and helpless the severest tortures, if their husbands and fathers did not desert the king. The effect of these letters was all that Hajy Ibrahim could have wished or expected. The camp broke up; the nobles were received into the city, and many of them confined; and the unfortunate monarch, with about a dozen grooms and other servants, fled towards the Dushtistan. The account of this flight I shall by and bye give, as I had it from his majesty's own mouth.

Mirza Husain and Mirza Bazurg now returned into Shiraz. The next day I waited on them; and saw the first in his private apartment. The fatigue and excitement he had undergone had completely changed his appearance; so much so, that had I met him any where else, I should with difficulty have recognised him. He rose to receive me, and said: “ My dear friend! I am sorry to see you here. I “ gave you every caution consistent with my situa- “ tion. Had my advice been taken, Hajy Ibrahim “ would now be lying in the dungeon of the citadel, “ instead of sitting, as he scandalously does, in the “ place formerly occupied by the Vakeel, and lately “ by my noble and brave master; whose courage “ and confidence in himself have cost him his “ throne, and, from the manner in which we parted,

“ I expect every moment to hear have cost him his
 “ life ; for Raza Kuly Khan has raised the country
 “ between Kazeroon and the sea-coast, towards
 “ which the king bent his course. I cannot imagine
 “ you will be permitted to move from hence, until
 “ the king is destroyed ; for it is thought, that, hav-
 “ ing the jewels with him, if you are permitted to
 “ join him, he will somehow or other be able to
 “ raise money. I am sorry that we must not now
 “ see each other very often : but I have spoken to
 “ Hajy Eusoof ; and whenever you find yourself
 “ tired of being alone, he will be most happy to see
 “ you, the oftener the better ; and what you wish
 “ to communicate to me, you must make him the
 “ channel of it. In the mean time, I recommend
 “ your asking to see Hajy Ibrahim, and requiring,
 “ in pretty strong terms, liberty to leave Shiraz :
 “ after this, we shall be better able to judge what
 “ course to pursue.”

In consequence of the Mirza's advice, I sent, by my Mehmandar, a message to Hajy Ibrahim, expressing a wish to wait on him, and asking when he would permit me to do so. The answer received was, that at present he was much engaged, but would fix an early day for my coming.

About a week after this, a message came to me, that I was expected to wait on the Hajy at the Diwan Khonah. On going there, I found him surrounded with guards and officers, pretty much in the same style as the king, sitting on the same nummud, and in the same part of the Hall of Audience as the king, and affecting the same state. I confess, when I saw this, it brought strongly to my

recollection the memorable verse of **St. Mark** :
 “ When ye shall see the abomination of desolation
 “ . . . standing where it ought not . . . then let them
 “ that be in Judea flee to the mountains.”

I remarked a strong disposition in the traitor to keep me standing during the visit : I advanced therefore, after a short pause, and sat myself down much higher in the room than I had been accustomed to do in my audiences of the king. The **Hajy** opened the conversation, by saying, “ So, European, you are here still.” I answered, “ Yes, and very much against my will ;” and added, “ I had come to desire permission to hire mules and
 “ muleteers to take me to Bushire, and a passport
 “ from him for my safe passage on the road thither.” He answered : “ All in good time : the roads are un-
 “ safe ; besides which, there is Lutf Aly Khan and
 “ his Looties in your way, who will plunder you.” I replied : “ I had received so much kindness, and so
 “ many assurances of protection and favour, from
 “ the king, that, if I should meet him, I had not
 “ the smallest apprehension of receiving any insult
 “ or injury ; and that as to Looties, there were
 “ Looties everywhere.” I soon perceived the last part of my speech was any thing but pleasing to the **Hajy** ; for almost immediately he said, “ Is there any thing you want of me.” I replied, “ Yes, to go from hence.” “ **Morrukus,**” “ You have leave,” answered he. On which I briskly said, “ Does this mean I have leave to proceed on my journey.” “ By no means,” was the reply. I then got up, and left the room ; as little satisfied with **Hajy Ibrahim** as **Hajy Ibrahim** could be with me.

A few nights before the king left Shiraz, I had supped in company with this personage, at Mirza Husain's, and the Mirza had placed us opposite to each other, on different sides of the room; but he was now so puffed up with his successful villany, that he neither offered me a calean, nor treated me with any kind of respect.

As I have so often mentioned Mirza Husain's suppers, the reader who has not been in Persia will not, perhaps, be displeased to read how these sort of public entertainments were conducted. The Mirza was a man of unbounded liberality and generosity; and he made a point, as his nephew Mirza Bazurg afterwards did, to render it apparent to every body that he lived up to the full extent of his means, and put by nothing: the only expensive passion the Mirza had was books, and he was considered to possess the finest and rarest library ever collected by an individual in Persia.

At these suppers there were generally assembled from twenty-five to thirty persons, a very mixed company, consisting of men of the law, men of the sword, and some of the principal merchants who either were resident in the city or were visiting it in the way of their business. The first were disagreeable and solemn; the second were sometimes men of very high rank, and consequently with great pretensions; whilst the last were shrewd intelligent persons, who had seen a great deal of the Oriental world, and were excellent and instructive companions. The Mirza himself was an elegant poet, under the name of Wafa, or "the Grateful:" he was acknowledged to be the best hand in Persia

at a *lateefa*, joke or pun; and he did the honours of his house incomparably well, giving to each of his guests his full proportion of conversation and attention, and always directing the first to such subjects as he imagined those he addressed to be best acquainted with.

The guests assembled a short time after the hour appointed for the *Nemausz-el-asha* or “ Evening Prayer;” so that we were never disturbed, as in many other houses, by one or more getting up ostentatiously to repeat their prayers. The entertainment began as usual, with caleans, coffee, sweetmeats, and what the Persians call sweet-tea, which is a strong decoction of different spices much sweetened with sugar. There were seated at the lower end of the room three or four persons possessed of the best voices in Shiraz, and the most celebrated performers on the Kemooncheh, or Persian lyre, who were to be procured. Before the supper was brought in, these persons, at intervals, were called on to sing and play some of the Odes of Hafiz, or some of the Mirza’s own lyric compositions. About nine the supper was produced, which was always excellent; and nothing delighted the Mirza so much as to see his guests doing honour to it. When the supper was removed, the room was perfumed, and the caleans again brought in. The Mirza’s reader, who had an excellent voice, then came forward, and read portions either from the Shah Nameh or from prose histories of Persia and Arabia, until the Mirza called out “ Bareek-ulla,” “ Well done;” which was the signal for the reader to leave off, and the guests to depart, except such as wished to speak to him

privately on any business with the Government, this being the time he always gave private audience to such suitors. Twice, I think, I saw Mirza Bazurg's children brought in, after supper, to entertain the company with what is called capping verse; and the quantity of Persian poetry these children could repeat, appeared to me quite astonishing.

Shortly after the interview with Hajy Ibrahim, I contrived to see Mirza Husain; who then told me that he daily became more and more anxious on my account, lest, as it was known I was in Shiraz, and Hajy Ibrahim had now opened a communication with Aga Muhammed Khan, an order from that person should arrive for my detention; which, if he should receive any hint of the business which had brought me to Shiraz, would certainly be the case. The Mirza then went on with these memorable words:—" There has been for some time past a
 " confederacy formed between Hajy Ibrahim, his
 " brother, and several chiefs of the Dushtistan and
 " Germaseer, particularly Raza Kuly Khan Khaze-
 " roonee and Shaikh Nassir; the general purport of
 " which is, to get rid of the king, and then form
 " amongst themselves a federative government, to
 " which the Khan of Kerman, and others, should be
 " invited to accede: they persuaded themselves, that
 " when Hajy Ibrahim had succeeded in getting pos-
 " session of Shiraz, the king would easily be made
 " away with in camp. This part of the scheme was
 " entrusted to the brother of Hajy Ibrahim, Abdul
 " Rahim Khan, to execute; which was just like
 " putting a jackass to capture a lion: and as the
 " king is now out of their power, and is collecting

“ a force in the Dushtistan, Hajy Ibrahim has des-
“ patched persons to Aga Muhammed Khan, to
“ assure him that he seized on Shiraz for the sole
“ purpose of delivering it to him ; and charged
“ these persons with letters filled with lies and ca-
“ lumnies against his late noble and royal master.
“ Thus the scoundrel, balked in his plan of mad
“ ambition, will, unless the king finds means to
“ prevent it, deliver the wives and families of the
“ inhabitants of Shiraz into the hands of their bit-
“ terest enemies, the Kajars. I cannot,” continued
the Mirza, “ by any means account for the king’s
“ infatuation : the conspiracy of Hajy Ibrahim was
“ hinted to me some time ago, and I endeavoured
“ to put his majesty on his guard ; and about a
“ fortnight before the army marched from Shiraz,
“ the Khan of Bender Reeg gave me a detail of it,
“ which I laid before the king. I went on my
“ knees to him, to seize Hajy Ibrahim without delay ;
“ but his high courage led him to slight my repre-
“ sentations, as well as the intended treachery ;
“ and he put off noticing it then, by saying, ‘ It is
“ now so near the marching of the army, that to
“ seize him would throw things into confusion ; but
“ I will look to it when I come back ; and in the
“ mean time, I shall take the precaution of leaving
“ Berkordar Khan in command of the citadel.’ I
“ then,” added the Mirza, “ strongly objected to
“ Berkordar Khan being left in the command of the
“ citadel ; for though he was a very brave, he was a
“ very weak man : and I besought his majesty to
“ entrust that charge to me, and to allow Mirza
“ Bazurg to officiate in the camp as my deputy.

“ To this the king replied : ‘ No, Lala, I cannot do
“ without you ; for we shall certainly bring the
“ eunuch to battle ; in which, if we are successful,
“ we shall afterwards have plenty of business on
“ our hands.’—I should have told you all this be-
“ fore, but I did not dare to do so ; though you
“ must have seen how very uneasy I was, for some
“ time before the king left Shiraz. I still fear you
“ will have great difficulties in getting away, not
“ only as respects the Kajar, but as Hajy Ibrahim,
“ I find, now begins to fear that I may make, through
“ your means, communications prejudicial to him to
“ the king.”

We had now reached the middle of October, and I really began to feel myself uneasy about my departure ; when one evening my Mehmandar came to me, and said, “ Mirza Husain wishes to see you
“ at the door of the haram, about the hour of even-
“ ing prayer.” I accordingly went to him at that time. He told me, that one of the principal merchants of Bushire, named Hajy Ibrahim Isfahauny, who happened to be in Shiraz at the time Hajy Ibrahim had seized the governor of the citadel, had received permission to return home to Bushire. “ We must not,” said he, “ miss this opportunity of
“ getting you away also. You must ask to see Hajy
“ Ibrahim to-morrow : when you see him, you must
“ talk very firmly to him ; you must complain loudly
“ of your detention, and say you are a person in
“ office as well as a merchant, and that your Go-
“ vernment will not suffer you to be affronted with
“ impunity. I will so contrive, that Hajy Ibrahim,
“ the merchant, shall see him first, and shall let him

“ know what sad consequences will arise to the
“ trade of Bushire if any thing disagreeable happens
“ to you : and after you have seen him, I will either
“ see or write to him myself.”

Hajy Ibrahim granted me an interview in the evening of the next day, and was rather more affable than at the first. I acted, however, fully up to Mirza Husain's instructions ; and came away with the assurance, that he would consider about my departure, and let me know. About four days afterwards I received a message, that I was permitted to accompany the merchant to Bushire, that my passport should be made out, and that I might hire mules for the journey.

As soon as I received this message, I waited on Mirza Husain ; who asked me to promise that I would proceed to the king, wherever he might be ; a promise which I had every inclination to perform, whatever risk might attend the execution of it. The Mirza also mentioned, that Mirza Bazurg would come and sup with me.

Mirza Bazurg came early in the evening ; and after we had finished our meal, he said : “ My uncle
“ has desired me to come and talk over his situa-
“ tion with you, and consult with you on several
“ subjects. You know it has never been my uncle's
“ custom to lay by any part of the emoluments of
“ his office ; so that all we are now possessed of is
“ a very small landed property, which has been in
“ the family from time immemorial, and which will
“ probably be confiscated as soon as the Kajar ob-
“ tains possession of Shiraz. The only valuable
“ article which my uncle possesses, is his library ;

“ which he considers to have cost him in money
“ near 200,000 rupees, and which we think would sell
“ in India for a very large sum. The produce of
“ this library is the only fund which we have to de-
“ pend on for our future subsistence. My uncle has
“ therefore desired me to ask you, whether you will
“ consent to take charge of it, proceed with it to
“ India, and there dispose of it for us; taking also
“ under your management, for our use, the sum it
“ shall produce. Our fate, if Aga Muhammed Khan
“ obtains possession of this city, will be a hard one.
“ Death is probable; poverty is certain. My uncle’s
“ heart is broken already: his life cannot last long;
“ and when he goes, except on account of the wo-
“ men and the boys, I care not what becomes of
“ me. This is a time when jewels would be useful
“ to us: most persons of our rank and station have
“ them, but we have them not: my uncle’s hospita-
“ lity has always kept pace with, or rather exceeded,
“ his income; and I do not believe the Khanum my
“ aunt, and my wife, possess 2000 piastres, about 130*l.*
“ sterling, between them. My uncle’s debts have
“ been twice paid for him by two of his royal
“ masters, Sadik Khan, and his son Jaafer Khan.
“ If you consent to take charge of the library, my
“ uncle wishes to see you to-morrow, and shew it
“ to you in one of the rooms of the haram, pre-
“ viously to its being packed up. For myself, I also
“ have a favour to ask of you, which is, to accept
“ of my sorrel horse; for I cannot bear the thought
“ of its being possessed either by Hajy Ibrahim or
“ perhaps taken from me by some Kajar chief.”

It may easily be imagined that I consented to

take charge of the Mirza's library, on the conditions communicated to me: and I hope it will be as readily believed, that I refused to accept the horse, except on a condition of my own, which was, that of paying for him, or taking him away to dispose of for the owner.

The next day I went to Mirza Husain's house; and the Mirza took me into a large room in the ladies' apartments, which seemed as if they had just left it. The books evidently had been brought from another room, as they were lying on the nummuds. I judged there might be about 600 volumes* ;—but such volumes! the rarest, the most beautifully bound, the most beautifully written and illuminated, that could possibly be imagined. The binding of several, as I have before mentioned, was thin plates of gold, highly enamelled, and sprinkled with small jewels; and of others, a sort of *papier machée*, varnished, gilt, and painted with flowers in those very brilliant colours in which the Persians excel. To give the Oriental reader an idea of the rarity and value of these books, I inform him there was amongst them Shah Mahmud Gusnavi's own copy of the "Shah Nameh," in which I observed many marginal notes of various readings, which might perhaps have been taken from the mouth of Ferdousi himself.

The Mirza met me with tears running down his face. "Mirza Bazurg," he said, "has told me what passed between you and him last night. I return you thanks: we have been acquainted for some time: the way in which you managed my little money-dealings for me, whilst on my pilgrimage,

* They afterwards turned out to be 755.

“ convinces me you are an honourable man ; and I
“ have preferred to trust into your hands the little
“ funds which will probably now remain for my fa-
“ mily, to confiding them either to my countrymen
“ or to any one else. The things you see here are
“ the only things I ever coveted to possess : they
“ have cost me much time and much money to col-
“ lect : some, indeed, are presents from my present
“ master’s grandfather and father ; and it was always
“ the intention of myself and Mirza Bazurg, that, at
“ my death, his majesty, Lutf Aly Khan, should pos-
“ sess the whole. Fate has ordered it otherwise ;
“ but God’s will be done ! Will the sale of these
“ prevent me from beggary ?” I told the Mirza he
knew better than I did ; that the books were highly
valuable ; but as to what might be obtained for them,
many of them being *unique*, must depend on the
price the proprietor puts on them, and the will and
ability of the purchaser to give that price. “ I will
“ give orders,” replied the Mirza, “ for packing-cases
“ to be made immediately ; and I must give you the
“ trouble of coming here, to see them packed.”

In this business I was engaged for several days
with Mirza Bazurg ; to whom I expressed surprise at
never, on these occasions, seeing his uncle. “ Oh !”
said he, “ my uncle cannot bear the sight ; and I beg
“ of you, in any future conversation which you may
“ have with him, never to mention a word on the
“ subject of his library : since, whatever remains to
“ be transacted in regard to that, after its arrival in
“ India, I must beg of you to do through me.” When
the library was packed, and a list of it made out, I
offered an acknowledgment that the articles which

composed it were under my care. “No,” said Mirza Bazurg, “it is not required: but there is now “one thing required of you, to which you must “consent; that is, the acceptance of my horse: it “is the only return we have it now in our power to “make, for the trouble you have consented to engage in.”

Every thing was now fast preparing for my departure from Shiraz. Late one evening, Mirza Bazurg paid me a visit: he said he came by desire of his uncle, to report to me the substance of a conversation which had passed respecting the library, between his uncle and his family. The latter had stated to him, on hearing his intention of sending them to India, that the celebrity of the library could not fail of being known to Aga Muhammed Khan; who, whenever he obtained possession of Shiraz, which was but now too likely, would, if he spared his life, either require from the Mirza a heavy fine, or the gift of his library; and therefore, in either case, if the books were sent out of Persia, it might be ruin to the Mirza and all of them, especially if the library was demanded and not forth coming; as in that case, from the violence of Aga Muhammed Khan’s temper, every thing terrible might be expected. I saw, instantly, that, in Mirza Husain’s present situation, this was a matter requiring the most serious consideration: the result of which was, that the Mirza the next day took a Faäl from the Koran for his better guidance. The Faäl pronounced it to be unfortunate to send the library out of Shiraz; and this, in the sequel, saved Mirza Husain his eyes or his life.

After taking leave of Mirza Husain, which I shall never forget, on the 1st of November, Hajy Ibrahim the merchant and myself left Shiraz. He had twenty-five mules laden with bulky merchandise. I had fourteen, laden with more compact and more precious : amongst which there was one article, which, if discovered, would probably have cost me my life. During the late troubles, a copy of the Koran, in the hand-writing of one of the Twelve Imaums (I cannot now recollect which), had got abroad, and a little Khorasanee Syed, the former landlord of Captain Franklin (Syed Morteza), who managed many affairs for me, told me of it ; and said he had not money enough to buy it, but thought, if it were sent to India, it would sell for almost any sum. I gave 100 tomans for it, which makes 1000 Persian rupees ; and this manuscript was amongst my baggage. It requires some acquaintance with the fanaticism of the Persians duly to appreciate the horror which would have seized any one of them on seeing this most venerable relique in the hands of a *Cafer Nejees*, an “Unclean Unbeliever ;” but I could have no difficulty in guessing what would be my fate, if it were discovered.

I am not aware that any separation I ever experienced in the course of my life was much more painful to me than that of parting with Mirza Husain, Mirza Bazurg, and the family : and whatever was painful in this parting, was aggravated by the idea, that in a few months, perhaps, that great and amiable Minister might suffer the loss of sight or death ; that Mirza Bazurg might be torn from his children ; that the ladies of the family might meet

with disgrace, and be sent to some remote part of Mazenderan or Gilan; and that the children, brought up so tenderly, and whose education seemed to constitute the great pleasure of the two Mirzas, might be bereft of their parents and protector. The servants of these amiable personages were affected on this occasion, and did me a thousand little civilities. At last I left my house, accompanied by Mirza Bazurg, who would see me pass the gates; and it was lucky for me he did so, as otherwise it was evident I must have suffered some impertinent detention from the guard stationed there. The painful moment of the last *Khoda Hafez*, "God have you in remembrance," came at last: it was, I believe, exchanged with mutual sincerity and regard, and neither party attempted to utter a word more.

I had had a long acquaintance and many dealings with the merchant my companion, who was a shrewd, sensible man, but, very much like all Eastern merchants, very timid in time of danger, though armed to the teeth when he travelled. It must be confessed, however, that the journey from Shiraz to Bushire at this time was not to be made without serious risk of life and property. At the first entrance out of the Plain of Shiraz into the mountains, we received a pretty good *avis au lecteur* of the real value of Hajy Ibrahim's passports. We were stopped by the guard stationed there, who insisted on searching our baggage, and levying *customs* on it; that is, taking out of it that which they liked best. On this occasion I was called on to play the orator; so I at once desired to be carried to the officer, to whom I

began to utter, in no very measured terms, a grievous complaint. I had not proceeded far in my *jeremia-hade*, when I was surprised to hear the officer exclaim, “ Ah, azeez ! * is it you ? By my soul, no one shall offend or injure you with impunity ! ” This passed by the obscure light of a lighted pine-branch held in the open air, which at first prevented me discovering who this well-met friend was : at length, I found him to be an officer much attached to Mirza Husain, who had protected him, and caused his former advancement ; and therefore luckily knew how much the Mirza was interested about my safety. We soon now became very comfortable, round a sort of *bivouac* fire. The officer gave us a good supper, and corn for the mules and horses ; told us to move at midnight ; to stop only to rest the cattle an hour or two between his post and the Plain of Kazeroon ; and that when we arrived there, to encamp close to the city walls, and trust Raza Kuly the governor as little as possible. Besides these good services, the officer did what was of infinitely more importance ; he sent one of his people with us, to pass us at all the guard-houses on the mountains, between his post and Kazeroon. On parting with him, he desired me, if possible, to communicate to the king and the two Mirzas what he had done for my companion and myself ; adding : “ As to the
“ first, had he not been in your company, I would
“ have shorn him well, in spite of twenty of Hajy
“ Ibrahim’s passports, who is, at the bottom, a great
“ scoundrel, and into whose power I have no inten-

* “ Oh, my dear ! ”

“ tion to trust myself again.” In speaking of Hajy Ibrahim, he made use of every opprobrious epithet which the Persian language could furnish.

We moved accordingly, at midnight, and in about thirty hours reached the Plain of Kazeroon, without any thing remarkable; and pitched our little tents close under the ruined walls of the town. The distance we had travelled in these thirty hours was rather better than 100 miles; great part of which consisted of ascents and descents of very high mountains, by roads on which but little speed could be made. Raza Kuly Khan had some years before been banished to Bussorah, where I had rendered him some trifling services when distressed; but he was so heart and soul against the king, that I by no means wished him to know how near I was to him. Our intention was to have given the cattle the necessary rest at Kazeroon, and then to have pushed on to the end of our journey;—I to Bender Reeg, and the merchant, my companion, to Bushire.

We both of us slept late; and before I arose, the merchant went into the city, if city it might be called, to pay Raza Kuly Khan a visit. About three in the evening he returned to me, much agitated. I asked what was the matter? He said, “ Raza Kuly Khan knew I was there, talked much “ of the kindness I had shewn him at Bussorah, “ and insisted on our both supping with him that “ night.”—“ Well,” said I, “ where is the harm of all this?” “ Oh!” he replied, “ the Khan is a scoundrel, by G—d! for the plan is, that whilst we are “ supping with him in the town, our baggage is to

“be plundered without it.”—“Are you sure of this?” said I. “O yes! I saw a person who formerly lived servant with you at Bussorah, who is now much about the Khan, and he desired me to communicate this to you.”—“He may lie,” replied I: “we had better obtain further information, before coming to any resolution as to the manner in which to proceed.” The merchant said he could trust his muleteer, who had served him long and faithfully, and who was a very clever, sensible, resolute fellow. It was agreed, therefore, that this person should go into the city, and see what he could pick up. About four in the evening, the muleteer came back, and gave us such information as caused us to hold a council of war, consisting of the merchant, the muleteer, and myself; at which it was resolved, that the Khan should not be undeceived as to our intention of supping with him, but that we would have every thing ready to make a start as soon as it was fairly dark. This was performed to the letter; and we left the Khan to expect his guests, but to find them where he could.

Having travelled safely over the Plain of Kazeroon, we entered the narrow pass between it and the Plain of Kemaredge: this pass extends, according to my best recollection, more than a mile and a half, and the precipices forming it, on each side, in some places nearly unite: the road in some parts winds through the bottom, and sometimes passes over the hills which present themselves on the right hand as you leave the Plain of Kazeroon. As soon as our little caravan and troop had fairly entered the road where it lay at the bottom of the

gorge, a shot was fired from the heights; and I had scarcely heard this, when the rattling of musketry commenced all along the remaining part of the pass, and every now and then a ball struck against a *yekdoon* or trunk. At the time this began, I was in the rear, with a groom leading Mirza Bazurg's beautiful sorrel horse. We, however, soon joined the main body; which was in tolerable confusion, some for going back, some for going on: but I found the merchant's muleteer took the command of the whole in great style. "Let no man," said he, "stop to answer a shot; keep all together; make as much noise as you can, and put the beasts to the utmost of their speed: the instant we reach the Plain of Kema-
"redge, we are safe; we are then in Zal Khan's
"country."

It was bright moonlight, and in going along we could every now and then discover a black speck amongst the rocks; and this discovery was scarcely made, before the flash of powder was perceived, and the whizzing of a bullet heard. Bullets at one time fell thick and fast; but my whole concern was about Mirza Bazurg's sorrel horse; and strange to say, though I was greatly alarmed lest a bullet should strike and disable him, it never entered into my head it was equally probable that a bullet might strike and disable me. I never remember, in any instance of my life, to have suffered so complete an absorption of mind in one object.

After this entertainment had lasted about half an hour, we debouched into the Plain of Kemaredge; and our commanding officer ordered a halt, for the

purpose of procuring a return of the killed and wounded. This return contained—killed, none; wounded, a mule, not dangerously; three yekdoons or trunks, surface wounds.

On expressing my surprise to the muleteer at the very favourable contents of this return, considering the very sharp and quick fire we had gone through, I also asked him if he could account for it. He said: “ In the first place, the light we are travelling
“ by is very deceitful: in the next place, a noise
“ made in this pass is very strangely echoed; and
“ I have no doubt, therefore, that some of the noises
“ we made, appeared to our enemies to come from
“ behind them, and no man shoots very steadily when
“ he thinks there is somebody behind him to return
“ the shot: but the principal cause of our good for-
“ tune is this; the fellows placed to intercept us use
“ matchlocks, which are commonly some time in
“ taking fire after the match is conveyed to the pan;
“ so that, as we were moving pretty fast, we had
“ got out of the aim taken before the piece was dis-
“ charged.” This appeared to me a very rational method of accounting for our having escaped so well.

On arriving in the Plain of Kemaredge, intelligence, to my great joy, was brought, that the king had the day before arrived in the Plain of Kesht, which we also reached early in the evening. We pitched our little encampment about a mile and a half from the village or hamlet of Kesht; and I sent to Zal Khan, to inform him of my arrival, and to beg that it might be made known to the king. It was not long before I received a message from his majesty, desiring me to come to him as soon as possible.

I found the king sitting on a horse-cloth, under the commonest small thin tent, having his saddle, and a sort of portmanteau, placed against the pole of the tent, to support his back ; his bridle, his sword, pistols, spear, and a carbine I had given him, lying by his side ; and in front of the little tent his favourite and renowned horse, Keraun, was picketed. I once had made a note of our conversation—it has been lost. I now write from memory ; and if any fact of my life is faithfully imprinted on it, that fact is this interview with fallen majesty.

The front of the tent was open ; and as I approached it, I made, at a distance, an obeisance to the king. I saw him, in return, shake his head, and beckon to me to proceed. When I came fairly under the tent, though he still kept his seat, he put out his hand ; which I was going to kiss, when, to my great surprise, he caught hold of my hand, and shook it ; saying, “ They tell me this is the way, in your country, in which friends greet each other. *Bensheen*,” *i. e.* “ sit down.” Now there was no other place to sit down, but either on the damp ground, or on a part of the horse-cloth on which the king sat. His majesty perceived I was embarrassed ; and said, with quickness : “ Do not think I would ask “ you to sit on the ground : come and sit by me, for “ I have much to say to you, and I regard you as “ one of my steadiest friends.” His majesty then ran on with the following questions, without waiting a reply from me as they were put :—“ Do you “ know any thing of my family ? Did you see “ Khosrou, my son, before you left Shiraz ? How “ is Lala ?” *i. e.* Mirza Husain. “ What do the

“ people of Shiraz say of me ? Do they wish me
“ amongst them again ? ”

As soon as the king paused, I told him that Mirza Husain had commissioned me to give him information on all these points :—That the royal haram was as yet treated with great respect, but strictly watched ;—that his son was not suffered to go out of the citadel, and therefore neither the Mirza nor myself had seen him lately ;—that Mirza Husain was literally, and not figuratively, broken-hearted ;—that ballads* in praise of his majesty’s valour, courage,

* Mr. Scott Waring, in his “ Tour to Shiraz,” has given a copy of the first Ballad which appeared at Shiraz after it was known that Lutf Aly was not made away with in the camp near Khomsha ; and has added : “ This song, like an English Ballad, has more “ rhyme than sense, which has often obliged me to guess at the “ meaning.”

I hope I shall be excused, if I trouble the reader with the version of this Ballad, as sent to me by Mirza Bazurg ; and which I have much reason to believe was the production of Mirza Muhammed Husain, his uncle, who, as I have already said, was a poet of great merit ; and therefore I shall be disappointed if what I now present is not esteemed to possess both sense and poetry. It will be perceived, this version came out after the affair at the Pass of Persepolis ; and it is but recently that I have luckily found the paper.

I.

Each moment the sound of the spear is heard, }
The rattling of it reaches us in quick succession—
When will he who rides Keraun^a appear ?

II.

Oh, Hajy Ibrahim ! I called thee my father :
Why hast thou bereaved me of my home ?
Why hast thou delivered my tender Khosrou^b to the fierce Kajar ?
But the sound of the spear shall strike thy ear,
The rattling of it shall be heard in quick strokes ;
For the rider of Keraun has escaped thy snare.

III. I

(^a) Name of Lutf Aly Khan’s horse.

(^b) His little son.

and constancy, were sung in the streets, before Hajy Ibrahim's face; and that the general population of Shiraz would hail his majesty's return to it with transport; but that, from several of the principal persons being imprisoned, and others being dis-

III.

I was once cherished and beloved by all—I was called the glory of Shiraz!

Alas! my wife and children are now borne prisoners, like a bird in a cage,

To Tabas.—But what have I to do with Tabas?

The noise of the spear shall not cease,

Stroke following stroke shall be heard,

For the rider of Keraun is at hand.

IV.

Wife of Hajy Ibrahim! dost thou not blush

For thy husband? Mother of Hajy Ibrahim! thy country curses thee!

And while the noble ladies at Tabas swoon, ye are smiling,

And toying with deceitful Fortune, fancying yourselves secure:

But still we hear the noise of the spear;

Each breeze repeats its rattling,

And the rider of Keraun will appear.

V.

The barbarous Kajars are marching from Mazenderan:

Alas! that the noble Aly should now want the power of royalty!

But be patient; and remember God is just:

For the noise of the spear reaches us still;

Each breeze repeats its rattling,

And the lord of Keraun will appear.

VI.

The gallant monarch is in the field:

His mother praying for her child; his wife, that she may be a sacrifice^c for him;

Both their noble hearts bursting with grief; both their countenances flooded with tears.

Now, indeed, the noise of the spear reaches us;

The breeze quivers with its rattling,

For the lord of Keraun has appeared.

VII. Noble

(^c) The Persian is "*koorbaun-et!*" *i.e.* "May my life be sacrificed to preserve yours!"

armed, I feared the remainder would not be able to render much effective assistance, however strong their good wishes to the royal cause might be. “Well,” said the king, lifting up his eyes as he spoke, and speaking with some emotion, “if it be God’s will that I should ever enter Shiraz again, my sheep there shall never, in my absence, be trusted to any shepherd but Lala. Do you believe in Fate?” And hastily answering himself, he added: “No! no! I am told you Europeans do not. But listen! My grandfather and father loved, and myself love and respect Mirza Husain as much as it

VII.

Noble, brave Aly! thou hast performed wonders^d!
 Thou hast refreshed thyself with rose-water and the wine of victory!
 Alas! alas! what has it availed? thy Fortune slept!
 But still the noise of the spear reaches us;
 The rattling of it approaches with each breeze,
 And the rider of Keraun will again appear.

VIII.

But see! the founder of the Empire, the magnanimous Vakeel,
 Starts from his grave! Alas! what meets his eyes?
 His brave descendant dispossessed of his throne—a traitor in occupation of it,
 And the black curtain of Fate dropped on the power of the Zends.
 The voice of the spear has sunk in silence;
 The breeze no longer repeats its rattling,
 And the brave horse and his noble rider appear no more.

IX.

Men of Shiraz! to whom do you owe gardens beautiful as
 Paradise, formed for your pleasure?—the noble Zends.
 Women of Shiraz! who prepared for your delight marble baths
 And cool fountains?—the noble Zends.
 Virgins of Shiraz! who established for you, in the midst of
 Those baths and fountains, the Festival of the Rose?—the
 noble Zends.
 Base souls! None of you, in his need, helped the lord of Keraun.^e

(^d) Alluding to the night-attack at Persepolis and Giruj.

(^e) A Latin version of this Ballad will be attempted and given in the Second Volume.

“ was possible for them to do ; and yet, in the most
 “ important events of their lives and mine, they,
 “ like myself, preferred adopting the advice of some
 “ false knave, to following his wise and salutary
 “ councils. When my grandfather came up to
 “ Shiraz from Bussorah, Mirza Husain besought him,
 “ on his knees, to put the Vakeel’s son, Abdul Faty
 “ Khan, on the throne, and keep the power of the
 “ State in his own hands, under the title of Guardian.
 “ My grandfather seized Abdul Faty Khan, deprived
 “ him of sight, and proclaimed himself king : this
 “ cost my grandfather his life. My father, when
 “ he imprisoned Syed Murad Khan and Hajy Aly
 “ Kuly, was advised by Lala to turn out of the
 “ haram the women who had formerly belonged to
 “ Syed Murad : this advice was not followed ; and
 “ it cost my father his life. Before I marched to-
 “ wards Isfahan, Mirza Husain disclosed to me, in
 “ a manner I could not doubt, the designs of Hajy
 “ Ibrahim : he repeatedly begged of me to take
 “ measures for my own security : he pushed this so
 “ far, as to displease me : I neglected his advice ;
 “ and at this moment the neglect of it has cost me
 “ the throne. Is not this Fate ?”

I replied : “ Whilst your majesty is alive, the
 throne is yours.” “ True, true! yes, yes! but my
 “ present throne is Keraun’s back ; and my State,
 “ what you see here. Zal Khan would willingly
 “ have furnished me with better tents, and better
 “ equipage ; but, till I have redeemed my own, I do
 “ not wish Lutf Aly to be better lodged than the
 “ humblest of his brave companions : besides, Sir,
 “ this is no more than the founder of our family,

“ the Vakeel himself, did, when his fortunes were
 “ low. Are you acquainted with Mihr Aly Khan
 “ Bender Reegee?” I said, “ Yes; I had known
 “ him long; and that, after I left his majesty,
 “ I designed to embark from Bender Reeg for Bus-
 “ sorah, as the Khan had promised to let me have
 “ one of his *dows* for that purpose.” “ By G—d
 “ (*i. e.* Wullah),” said the king, “ he is a glorious
 “ *suwar* (*i. e.* horseman)! It would have done your
 “ heart good to have seen him, the other day, spit-
 “ ting, on his spear, those pigs of fellows, the Dush-
 “ tistanees! Is not Bender Reeg a better port than
 “ Bushire?” I said, “ I was afraid it was not.”
 “ I am sorry, very sorry for it!” replied the king.
 “ I believe Mihr Aly has given me even to his last
 “ horse and last dinar; and I should be glad to
 “ have it in my power, one day or the other, to re-
 “ turn his generosity. The old cow at Bushire
 “ (*i. e.* Shaikh Nassir) was very near falling, the
 “ other day, into my hands: if he had, I should
 “ have done him no harm; nor could I have for-
 “ gotten the important service he once rendered
 “ me: but I should have said to him, ‘ *Äi ahmik**!
 “ cannot you distinguish between the son of a king
 “ and the son of a Bekaul †?’ I remember,” conti-
 “ nued he, “ when I was at Bushire after the murder
 “ of my father of blessed memory, Hajy Muham-
 “ med Aly Bihbehane, your Mehmandar at Shi-
 “ raz, saying to me one day: ‘ Your highness must
 “ not expect too much from Shaikh Nassir: he is
 “ one of those animals whom God Almighty has fur-
 “ nished with very long ears and very little brains.’ ”

* Jackass.

† Alluding to Hajy Ibrahim’s origin.

I then said : “ Your majesty must have had some
 “ very narrow escapes from falling into the hands
 “ of your enemies.” “ Oh ! indeed I have ! Do
 you want to hear the tale ?” I bowed ; and his
 majesty began :—

“ The candles for the evening had scarcely been
 “ placed in my tent, before I heard a tumultuous
 “ noise in the camp, which seemed to be gradually
 “ bearing towards my quarter. I was in the *khelwat*
 “ or private tent ; and before any one could be
 “ aware, I got outside the *perdahs*. My first idea
 “ was, that we had suffered a night-surprise from
 “ the Kajars : and, in this persuasion, proceeding on
 “ foot to that part where the noise of voices was
 “ loudest and of musketry the quickest, I found
 “ myself in a crowd, in which I heard a voice calling
 “ out, ‘ Where is the king ?’ This voice I soon re-
 “ cognised for that of Zal Khan ; and I heard him
 “ say to a person near, ‘ The scoundrels have got
 “ into the royal tents, but they have missed their
 “ prize.’ Hearing this, I said, ‘ What is the matter,
 “ Zal Khan ? Are the Kajars come ? Is Muhammed
 “ the Eunuch with them ?’ ‘ No, please your ma-
 “ jesty : Hajy Ibrahim has made himself master of
 “ Shiraz : the force under the command of his bro-
 “ thers has mutinied, and proceeded towards the
 “ royal tents to seize your majesty, and the camp
 “ has become a scene of plunder and confusion.’
 “ I then said, ‘ Let us try to get at our horses : let
 “ us draw aside a little out of the camp ; and wait
 “ there until the morning breaks, when we shall
 “ distinguish friends from foes, and so be better
 “ able to judge in what manner to act.’ As we

“ were going along, a fellow fired a pistol at me, so
 “ near, that I felt the powder strike my face*; and
 “ I thought, for the moment, the bullet had gone
 “ through my head. Recovering myself, however,
 “ I made a cut at him with my sabre: I saw
 “ him fall, but I heard neither moan nor groan,
 “ and it was afterwards ascertained that I had
 “ fairly severed the head from the body. We had
 “ not proceeded far from that spot, before we fell
 “ in with a small troop of horsemen, which, as we
 “ approached them, we heard talking of myself.
 “ One of them shortly after called out, ‘ Stop,
 “ scoundrels! Where is the king?’ It was my
 “ master of the horse; and knowing his voice, I
 “ answered, ‘ Ah, Haramzadeh †! here am I!’ He
 “ immediately threw himself at my feet; crying,
 “ ‘ Fly, fly! mount, mount! all is lost, except Ke-
 “ raun!’ which he then brought forward ‡. We

* The king shewed me the grains of gunpowder sticking in his face under the skin.

† The generally opprobrious appellation of Haramzadeh is sometimes used, as in this instance, as a term of jocular endearment.

‡ After Mr. Southey published his incomparable poem of “ Don Roderick,” I never thought on Luft Aly Khan’s relation of this scene, without its bringing to my mind that beautiful passage of Roderick finding Orelia:—

————— “ My horse!

My noble horse!” he cried, with flattering hand
 Patting his high-arched neck;

“ Orelia, thou art in thy beauty still,

Thy pride and strength! Orelia, my good horse,
 Once more thou bearest to the field thy lord!

He, who so oft hath fed and cherished thee;

He, for whose sake, wherever thou wert seen,

Thou wert by all men honoured. Once again

Thou hast thy proper master! Do thy part,

As thou wert wont; and bear him gloriously,

My beautiful Orelia!”

“ then mounted; and rode to a little distance from
“ the camp, waiting there till the morning broke.
“ The dawn enabled us to discover that the army
“ had dispersed; that several Feroshes were em-
“ ployed in packing up the royal tents, which I
“ afterwards found much riddled with musket-balls;
“ and that there were stragglers, plundering where
“ they could. I soon collected from 3 to 400 men
“ about me; made with them a short march
“ towards Shiraz; and the next day I was joined
“ by several corps of the army, and by Lala and
“ Mirza Bazurg. I then proceeded rapidly towards
“ Shiraz; but on the way I was informed, by some
“ fugitives, or rather exiles from the city, of Ber-
“ kordar’s folly in visiting Hajy Ibrahim, by which
“ egregious mistake he had gotten possession of
“ the citadel as well as the city.

“ I had been joined on the way by the camel-
“ guns, and these I determined should announce to
“ the citizens of Shiraz my arrival in its neighbour-
“ hood. I dare say you heard the report of them.
“ I was, for some time, in daily hopes that my
“ friends within the walls would assist in opening
“ me a way into the city; little knowing how care-
“ fully Hajy Ibrahim had contrived to deprive them
“ of all means of doing so. Although I began to
“ straiten the city in provisions, it was not to such
“ extent as to produce a serious impression: part
“ of my force became impatient: and it was at this
“ moment that Hajy Ibrahim contrived to have
“ letters delivered to several chiefs, threatening to
“ make their wives and families in Shiraz answerable,
“ if they rendered me further assistance. They

“ brought these letters to me ; and candidly said,
“ as it did not appear we were likely to regain the
“ city at present, they could not think of subjecting
“ their wives and children to the harsh and cruel
“ treatment threatened by Hajy Ibrahim ; at the
“ same time declaring, that should an opportunity
“ offer, they would serve me as faithfully as ever :
“ and Lala and Mirza Bazurg refused to return
“ into the city, until I absolutely forced them to
“ leave me.

“ When the camp broke up, my intention was
“ to proceed to Bushire, to pass a part of the winter
“ there, and obtain what assistance I could from
“ Shaikh Nassir. At each *Raiedaree**, myself and
“ my servants had to fight through them, until we
“ arrived in the Plain of Kazeroon. Raza Kuly
“ Khan, the governor, had pledged himself to Hajy
“ Ibrahim either to capture or kill me ; so that
“ almost as soon as we were fairly got into the
“ plain, we had a pretty smart affair with the Kaze-
“ roonees ; and it would have been much more se-
“ rious, had not Raza Kuly been a famous coward.
“ We were 20, they were about 4 or 500 ; however,
“ to their great astonishment, instead of flying,
“ along the direct road, out of the Plain of Kazeroon,
“ where an ambush had been placed, we took a
“ course direct for the abrupt and precipitous moun-
“ tains which bound the plain to the eastward and
“ southward. When we came to the foot of these,
“ we were rather appalled at seeing nothing but

* Guard-houses, at which customs are levied, and which are generally placed where the road, from rocks projecting on each side, becomes very narrow.

“ perpendicular precipices before us ; and I said,
“ ‘ *Aie, Bacheehes* (*i. e.* *Aye*, children), we must turn
“ round and fight it out.’ Before our enemies, how-
“ ever, came up with us, we discovered the path of a
“ *shotter*†; and dismounting, after stripping them of
“ their nummuds, left all the horses behind us at
“ the bottom of the mountain, except Keraun. We
“ secured these nummuds, for the purpose of pass-
“ ing Keraun over such parts of the mountain as
“ presented so bold and slippery a path, that a
“ horse could not have stood on his legs without a
“ soft surface being laid on the slanting rocks. No
“ horse but Keraun could have achieved the task of
“ passing over these almost precipitous paths ; and
“ sometimes we had even to lay him down on the
“ nummuds, which he suffered as quietly as a lamb,
“ and we then drew him up by main force. The
“ Kazeroonees had not the courage to follow us on
“ foot, and on horseback they had not the power :
“ however, they took possession of nearly thirty
“ beautiful horses.

“ After incredible fatigue, we got down into the
“ Dushtistan. Zal Khan, whilst I was encamped in
“ the neighbourhood of Shiraz, had, by my desire,
“ gone to his own government of Khest : as soon
“ as he heard of my escape from the affray at
“ Kazeroon, he sent men and horses to meet me ;
“ and with them I proceeded, where, as I told you
“ before, I had hoped to find assistance. I was
“ soon joined by that brave fellow Mihr Aly, from
“ Bender Reeg : and Shaikh Nassir, who had come
“ out to make me captive, was glad to escape with

† A foot-messenger.

“ his life. Mihr Aly has afforded me every assist-
 “ ance in his power ; and the day before yesterday
 “ I ascended to Khest, after giving the Dushtistanees
 “ a good thrashing. Zal Khan and I are now col-
 “ lecting a force, wherewith to return to Shiraz ; and
 “ Raza Kuly Khan has placed troops in the Teng-e-
 “ Turkoon. But, Maashalla !” (*i. e.* God willing !)—
 here his majesty abruptly stopped ;—and I told him
 what had happened to us in the Teng-e-Turkoon,
 and also that I had not seen any troops at
 Kazeroon.

It was now getting late ; and the king said :
 “ I will not ask you to eat with me, because supper
 “ and lodging are prepared for you in Khest, where
 “ you will be more comfortable ; but come to-
 “ morrow early to me ; for we have been doing
 “ nothing this evening but telling tales, instead of
 “ talking on business, as I wished to do.”

On going to the village of Khest, I found Zal
 Khan ready to receive me ; and he gave me a hearty
 welcome, at the same time asking if I had forgotten
 the quarrel we had about a fowling-piece the first
 time I was at Shiraz. Here I found also my com-
 panion and friend, the merchant, very comfortably
 seated ; to whom Zal Khan had related many
 of the particulars of his majesty’s escape, just as I
 had heard them from his own mouth. We all
 agreed that the king was a most extraordinary per-
 son ; and Zal Khan almost prophetically exclaimed,
 “ It will never be the good fortune of Persia to see
 him again on the throne !”

My companion and myself had a very large hand-
 some divan or room, open in front, or occasionally

closed by a *perdah* or curtain, appropriated to us to sleep in, and excellent mattresses and coverlids. Just as the day broke, however, we experienced two severe shocks of an earthquake; the last of which brought down the corner of the room most distant from us. I believe there is no peril in which man can be placed, where he so suddenly and completely becomes sensible of his own helplessness, as in that of an earthquake; and I have frequently observed, from their conduct, that the same sensation appears to prevail amongst animals. Such disasters are frequent at Khest; so that, perhaps, our host did not think so much of this adventure as we did.

After breakfast, I waited on the king; who, after some trifling conversation about the earthquake, said: "Tell me candidly your opinion as to the prospect I have of recovering Shiraz." I replied: "I was afraid my opinion on that subject would be little satisfactory to him, being convinced, that, unless he received assistance from within the city, it would be very difficult, not to say impossible for him, without battering artillery or mortars, to obtain possession of it. That having already mentioned how little probable it was that he should receive such assistance, it was my opinion that unless an insurrection took place, and Hajy Ibrahim was seized, or the guards at one of the gates betrayed their trust, his present means and preparations were totally incompetent to the object. Besides, whenever he sat down before the city, Aga Muhammed Khan would immediately come to its relief; and then he must either

“ retreat or give battle, which last he was not yet
“ strong enough to do.” The king remained
thoughtful for some time; and then said: “ Tell
“ me what you would do, were you in my place.
“ I am not without resources. I have with me
“ those things you saw at Shiraz, and several
“ others.”

I told his majesty, that the subject on which he now asked my opinion was one of such magnitude and importance, one so very unlike any thing I had been accustomed to employ and exercise my thoughts on, that probably the opinion I should give would be of little value: though, as he had asked me for it, I would deliver it most frankly; and that if any part of it were adopted in which my services could be useful, they were perfectly at his majesty's command. I began thus:—

“ It appears to me, the first aim of your majesty
“ should be, to fix on some place to which, in case
“ of defeat, you can retire with security; where
“ every thing for a future trial may be prepared;
“ where stores and ammunition may be collected and
“ placed in safety; and where a rallying-point may
“ be formed for your friends and those who continue
“ faithful. Little as I know of such matters, I
“ know enough, however, to assure your majesty,
“ that, at a small expense, Bushire can be rendered
“ strong enough to defy any force the Kajar can
“ bring against it; though, as long as your majesty
“ continues to possess the passes from Khotel Peer-
“ e-zun to Dowlakie, the Kajar cannot easily ap-
“ proach that town. I am aware how essential it is
“ to your interest that no time should be lost in

“punishing Raza Kuly Khan, and in obtaining possession of the passes of the Khotels of Dokhter and Peer-e-zun; but that accomplished, I consider your majesty will do better in retracing your steps and taking possession of Bushire, than proceeding in your present condition towards Shiraz.” The king interrupted me, and said: “He considered Bushire as being a place of no strength.” I answered: “I was not at all surprised at this; because I had observed it to be a general opinion throughout Persia, that provided a town was surrounded with a very high wall, and even a dry ditch, it was considered an exceedingly strong place, though there might be localities in the neighbourhood which entirely counterbalanced these advantages. I do assure your majesty,” continued I, “that if an European enemy were to appear before Shiraz, I think they would scarcely put themselves to the trouble of opening trenches before it. Your majesty will please to recollect, there are three sides of the town of Bushire which can only be attacked by sea, and therefore inaccessible to the Kajars; that the land side presents no very long line to defend; and I deceive myself much, if a deep wet ditch may not be excavated all along this line. In short, I am convinced, an engineer, in a short time, might render Bushire so strong, as to put the Kajar, and the most powerful army he could bring, at complete defiance. Once established there, your majesty might open a communication with the British Government in India; leading, probably, to great and eventful results. The trade of Bushire is on the increase: your

“ majesty’s residence there, for some time, would
“ probably be the means of greatly extending it.
“ The Dushtistan supplies considerable quantities
“ of grain : more might be imported from Bussorah,
“ India, and other places ; and the regular customs
“ of the port of Bushire would from time to time
“ afford no unseasonable supply of money. A depot
“ of ammunition and all warlike stores might easily
“ be formed there ; and by degrees your majesty’s
“ forces and means might be so augmented, as to
“ enable you to meet your potent adversary in the
“ field, with a reasonable chance of success ; for it
“ is in the field, and the field only, that Shiraz is
“ now to be won back. One glorious day, the arrival
“ of which your valour leaves no doubt, will put
“ every thing in your power. I therefore venture
“ confidently to think it would be preferable to
“ consume a year or two in such preparations as I
“ have hinted, than to continue making attacks on
“ Shiraz, which are not likely to be effective.

“ Besides, I am confident Hajy Ibrahim has no
“ intention of delivering Shiraz to the Kajars, unless
“ he is constrained to do so ; and one sure means
“ of forcing on him such a measure, will be your
“ majesty’s continuing to make teasing attacks on
“ it. As long as the southern provinces of the
“ kingdom have any government capable of afford-
“ ing them tolerable prospect of protection, they
“ will not submit to the Kajar.”

His majesty heard me with great patience and attention, and allowed that what I had proposed deserved serious consideration. Zal Khan was now called in, and the scheme was discussed with him.

He, however, did not appear to view it in the same light that I did; and I saw at once that the king was more inclined to trust to his own courage and activity, than to a soberer and more certain line of conduct. However, many years after, I had the satisfaction of hearing Mirza Bazurg say to me: “If Lutf Aly Khan had followed the advice you gave him at Khest, I should probably be at this instant at Shiraz, instead of being, as I am, at Tauris; and he would now have been on the throne, instead of having lost his life in the most cruel and ignominious manner.”

The king shortly afterwards abruptly said: “How long do you intend to remain at Bender Reeg?” and then, before I could reply, added: “I have employment for you;” at the same time pulling out, from a concealed pocket in his dress, a blue cord, to which were attached many loops, such as men in office in Persia use, to carry their seals; but to these loops, instead of seals, were fastened a considerable number of rings; as near as I remember, from twelve to fourteen: the stones in these rings were all diamonds of different sizes; and amongst them was the famous yellow diamond given to, or rather taken by, Nadir Shah, at Delhi, the beauty of which I believe is not to be equalled in the world*. The

* This jewel, as well as I could judge, having never seen it out of the setting, may weigh from 18 to 24 carats. It is brilliant cut; its lustre is incomparable; and the colour a perfectly bright lemon colour, rather light than deep. It was given by Muhammed Shah, in the presence of Nadir Shah, to his private secretary, Mirza Mahdy Khan, who wrote Nadir's Life. Either the extreme beauty of the stone, or the jealousy of Nadir, occasioned his asking the Mirza what it was the Mogul had given him. “A topaz, please your majesty,”

king then proceeded to take off his *alcoluk* †, and, by doing so, discovered that he had on his bare arms the armlets or bazubunds which I had seen at Shiraz; and said: “As they are, these foolish things are of no use to me: will you take charge of them? You know you came up to Shiraz to buy the Dereya-noor. It is impossible I can do without money.” I was so thunderstruck with the king’s proposal, that, not making an immediate answer, he hastily said: “Well! what are you about? what do you say?” I replied: “If your majesty will adopt the project I offered for your consideration, of establishing yourself at Bushire, I will attend your majesty there, on your return from Kazeroon; and I will from thence accompany to India any person you may appoint, either to pledge or sell such part of these jewels as you may direct; for it is quite certain, in the present state of things, no Persian merchant will venture

majesty,” replied the Mirza. “No,” said the Mogul, indignantly; “I kept the rarest jewel in the world for the person who is writing the Life of the greatest Sovereign in it.” Nadir was pleased with the compliment; but, nevertheless, took the jewel from the secretary. I have great reason to believe the present king does not possess this magnificent stone; because, when I was last in Persia, and had an order to see all the crown jewels, it was not amongst them; and because, when I afterwards spoke to the king on the subject, he pulled out of his bosom a very inferior jewel, of different size, cut, and colour, and shewed it to me for Nadir’s diamond. I mentioned this afterwards to Mirza Bazurg; and he said: “God bless you! tell the king this is the same stone you saw at Khest, otherwise he will vex about it sadly.” It was after seeing and examining carefully all the crown jewels, and subsequently waiting on the king, that his majesty said to me: “We are obliged to your honesty and prudence for some of the best of these; for Lutf Aly would have given them to you to sell.”

† His second coat.

“ to have any thing to do with them ; as, in the
“ event of any accident happening to your majesty,
“ the jewels will be traced, and demanded.” The
king said : “ Aye ! that is the reason I wish, at all
“ events, to get them out of Persia ; for I cannot
“ bear the idea of their becoming the property of
“ the Kajar ; and Lala has given me such a charac-
“ ter of you, that I will willingly entrust them to
“ you, until something can be settled.” “ It is im-
“ possible for me,” replied I, “ to receive so great
“ a mark of your majesty’s confidence, however
“ greatly I may feel gratified by your proposing it :
“ in the first place, it is absolutely necessary that I
“ should proceed to Bussorah, before I can return
“ to India ; and where, during the time I stay there,
“ can I place such a treasure in safety ? It would
“ be a great act of folly and imprudence in me to
“ receive these articles from your majesty, and carry
“ them about with me ; for in that case, from anxiety,
“ or some other cause, it might be as much as my
“ life was worth : besides, such conduct would merit
“ the just censure of my superiors.” I then told
his majesty I had not more with me, in money, than
500 piastres, which was barely sufficient to defray
my expenses from Khest to Bussorah ; but that I
had with me a considerable property in gold and
silver plate, small diamonds, and shawls, all of which
were at his majesty’s service. “ For the purpose I
“ want,” said the king, “ your wares are no better
“ than my own ; and though your companion from
“ Shiraz, the merchant Ibrahim, may have money
“ with him, I will neither take it from him, nor force
“ him to lend it to me ; for I will employ no means

“ for my restoration but such as are perfectly *halaul*
“ (lawful).” He then said : “ Tell me what I shall
do.”—“ After your expedition against Kazeroon,”
“ replied I, “ establish yourself, as I have before
“ ventured to recommend, at Bushire : when there,
“ open a communication with the British Govern-
“ ment in India ; send such of the jewels, as you are
“ willing to part with, there, and either sell them or
“ raise money on them : all this will be regular,
“ and, for my own part, I believe not very difficult
“ to execute. If in this scheme your majesty should
“ chuse to employ me, I promise your majesty to
“ be at Bushire by the middle or end of January :
“ I will then go on to India, with any one your
“ majesty may please to appoint ; and I see no
“ reason why, at the end of six months, I might
“ not rejoin your majesty with such stores and am-
“ muniton as you may direct your agent and myself
“ to purchase there.” The king said : “ Wallah ! (*i. e.*
“ by G—d!) you counsel well. As soon as I have
“ chastised Raza Kuly Khan, I will return to Bushire ;
“ and I desire of you to join me there as soon as
“ you possibly can : lose no time now at Bender
“ Reeg ; settle all your affairs as soon as you can.
“ You may tell Mirh Aly, in confidence, all that has
“ passed between us in respect to Bushire ; and
“ that I expect he will be ready to give me such
“ assistance as I may require, in the execution of
“ the project.”

At this moment, the king’s *chaust*, or dinner, was brought in, and I got up to withdraw ; when, to my surprise, he said : “ You have lived long enough in
“ Arabia to know what eating salt together means :

“ are you willing to undertake that engagement
“ with me*? If so, *Bismillah!* (*i. e.* in the name of
“ God!)” His majesty then gave me a skewer of
the *kabob*, or roast meat, that was now placed before
him, and a piece of the *app*, or flat bread. After the
meal was over, his majesty said: “ My mind is
“ much easier: yours is a rational scheme; and if
“ I could only get Lala and Mirza Bazurg out of
“ Shiraz, we shall still do well. Make all the haste
“ you can to Bussorah: settle your affairs. Zal
“ Khan shall give you a strong guard, till you
“ reach Mihr Aly’s country:” and taking a beautiful
turquoise ring from his own finger, he placed it on
mine; saying, at the same time: “ This will re-
“ mind you we have eaten salt together, and that
“ you are engaged to me.—God be with you!”
Alas! I never again beheld this noble, brave, gene-
rous, but most unhappy and unfortunate prince!

The reader will perhaps pardon me, if on this
subject I detain him one moment longer, and com-
municate to him what made a strong impression on
me at the time. It was, that, during the whole
of this conversation, not one word of useless com-
plaint, not one word of abuse, not one opprobrious
appellation, in respect to Hajy Ibrahim, escaped the
lips of his majesty: but when he spoke of Mirza
Husain, his eyes were full of tears; and when he
spoke of his family, those tears flowed apace.

With a strong guard, I commenced my journey
down the mountains, at midnight: and perhaps
the reader may participate in the sorrow I still feel,

* One of them is, to defend the person with whom you have so
eaten, to the extent of your life and fortune.

when I tell him, that, in pulling off my glove, in the course of the journey, the turquoise ring I had received from the king, the setting of which was too large for my finger, dropped from it; and as I did not happen to miss it at the time, I never afterwards recovered it, though I staid at Bender Reeg purposely to enable persons, sent by Mihr Aly, to search for it. The Persians are superstitious; and Mihr Aly, when all hope of the recovery of the ring was given up, said to me, at parting: “The king’s fortunes and yours are for ever separated; and last night I had notice, which I cannot mistake, that I am to be equally unfortunate.”—I am not ashamed to confess, that the loss of the ring, and the governor’s prediction, which was but too literally verified, caused me great uneasiness.

I now proceed with the remaining sorrowful adventures and misfortunes of the king. In a few days after my departure, the king commenced his march from Khest towards Kazeroon and Shiraz. In the entrance to the Plain of Kazeroon he came to action with Raza Kuly Khan. The result of such a meeting may be easily anticipated;—his majesty captured his opponent; deprived him of sight; recovered the beautiful horses he had been obliged to abandon when retiring to the Dushtistan; and, full of spirits and hope, proceeded towards Shiraz, in the vicinity of which city he shortly after encamped.

The inhabitants soon found themselves straitened for provisions; and the scarcity was increased by his majesty capturing a large quantity of grain and other articles, under the charge of Mustafa Khan,

who had been despatched out of Shiraz, by Hajy Ibrahim, to collect them. Subsequently to this, Hajy Ibrahim, with what force he had within the walls, made an attack on the king's position, which was defeated; and measures were carrying on within the fort, which, if they had not been prematurely discovered, and disclosed to Hajy Ibrahim, would probably have restored the king to his family, his throne, and his friends.

A part of this plan was, that the king should withdraw from his position in the vicinity of the city, in order that Hajy Ibrahim might therefore become less vigilant, and the conspirators possess greater facility of putting their plans into execution. His majesty, therefore, retired from the position he occupied. But the knowledge Hajy Ibrahim had now acquired of the temper and designs of the inhabitants of Shiraz convinced him that the execution of his original scheme of a federative government was impracticable; and that his own safety depended on the early arrival of the Kajar, to whom he basely determined to deliver the city.

He therefore seriously, and ardently, besought Aga Muhammed Khan to hasten his march towards Shiraz. The request was well received, and promptly acted on; but not without presenting Lutf Aly with an opportunity of manifesting acts of astonishing valour and military skill. By means of a very strong advanced guard, Aga Muhammed had, as he thought, secured the narrow pass which, coming from Isfahan, leads into the Plain of Persepolis; and had encamped himself, with a very large force, at a place a little distance from the pass called

Giruj. The great superiority, in numbers, of the main body of the Kajar army; the strength of the position occupied by the advanced guard; and the distance from his camp at which the king's force was supposed to be, as well as the smallness of it, produced a perfect security in Aga Muhammed Khan's mind, that no sudden attack could be made on him by his enemy.

This state of his enemy, however, became known to the king; and by a forced march, to which there is no parallel known in Persia, he contrived to arrive at the Pass of Persepolis about the time his enemies were engaged at supper. To arrive, to attack the post, to carry it, to push on towards the main body of the enemy, and, after a very bloody resistance, to become master of his camp, were events which succeeded each other as rapidly as possible.

Opposition to the victor had now nearly ceased, and Aga Muhammed Khan was reported to have fled: in an evil moment, Mirza Faty Aly approached his master, and besought him to rest on his arms until the day broke. The king was the more inclined to adopt this treacherous advice, because, what between the length of the march and the combats in which his troops and himself had engaged at the end of it, both he and they required a short repose; and because he had already heard the military band, or *nokara khaneh*, of the enemy, greet him as conqueror and sovereign of Persia.

The morning at length broke — a morning of sorrow, disappointment, and grief, to the king; for, as the light appeared, he discovered that Aga

Muhammed was on the ground at the extremity of his camp, and that his dispersed troops were rallying from all quarters. The king's forces, not recovered from six and thirty hours of unceasing fatigue either of march or battle, and bearing proportion to the enemy as one to twenty, were in no condition to renew the attack : his majesty, therefore, drew his little band of heroes into a small compact body, and sullenly and slowly moved off the ground. The eunuch made no effort to interrupt him ; and he wisely rebuked those who, in flattery, endeavoured to persuade him his enemy would become an easy prey, by saying : “ Never attack a hungry lion, when he is inclined to remove from you.”

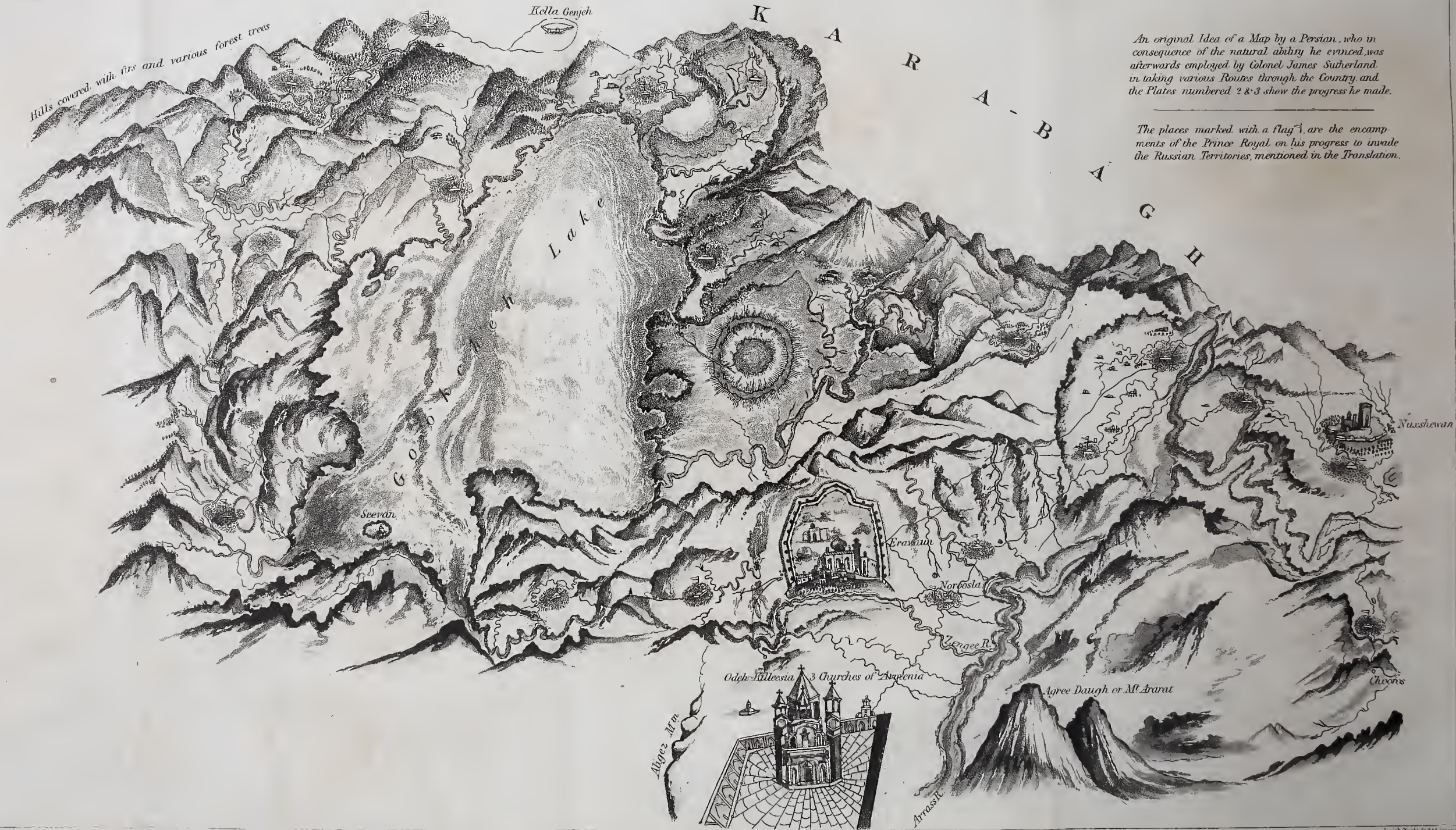
The events of this fatal night put an end to the king's hopes of rescuing Shiraz from the grasp of the Kajar, who now moved forward without further impediment. As he approached the ill-fated city, the traitor met him at a distance, presenting him with the keys of the gates and fortress ; and delivered, at the same time, his master's family and treasures, and the lives and honour of his former fellow-citizens, to the will of a ruthless tyrant ; who is reported to have said to Hajy Ibrahim, on the occasion : “ I have, in the course of my life, witnessed three “ events more than commonly remarkable ; that is “ to say, The magnitude and blackness of your “ treachery, Hajy Ibrahim ; Lutf Aly Khan's intrepidity, in his attack on my advanced guard at the “ Pass of Persepolis, and on myself and main body “ at Giruj ; and my own firmness, when all was “ apparently lost, in remaining on the ground until “ morning dawned.” We must admit it would be impossible to surpass the villany of the first ; the

I now launch my feeble bark on the uncertain sea of public opinion. If she find smooth water and a favourable wind, another shall soon follow on the same voyage. If, on the contrary, the water prove too rough, and the wind too strong for her to swim, I shall, like a prudent merchant, retain my goods on hand.

I regret exceedingly, owing to the great labour attending the engraving of Colonel Sutherland's Map, that it cannot accompany the Persian Maps given with this Volume. It shall be published, however, as soon as it comes out of Mr. Neele's hands.

Hills covered with fir





An original Idea of a Map by a Persian, who in consequence of the natural ability he evinced, was afterwards employed by Colonel James Sutherland in taking various Routes through the Country, and the Plates numbered 2 & 3 show the progress he made.

The places marked with a flag [^], are the encampments of the Prince Royal on his progress to invade the Russian Territories, mentioned in the Translation.



DYNASTY OF THE KAJARS.

CHAP. I.

OF THE ILLUSTRIOUS LINEAGE OF THE KAJARS, AND THE ACHIEVEMENTS OF THAT NOBLE TRIBE.

THE information derived from the careful perusal of Biography and History, and the Traditions handed down from the successive generations of the Turkomans of *Kipchak*,* acquaint us, that the noble tribe of the Kajars, forming a part of the body of the *Eel* and *Alous* in the regions of *Turkistan*, had long spent their lives happily, passing the summers amongst the pasturages of the mountains, and descending in the winter to the southern plains of those delightful countries. The commencement of their power begins with a family of five brothers, who were uniformly ambitious of greatness and elevation, and who attained celebrity in battles and daring exploits. On account of their

* The words printed in *Italics* are referred to and explained in the Notes, in the Appendix.

inbred valour and innate magnanimity, every one, without premeditation, exclaimed, agreeably to the purport of this tetrastich :

“ We Five Brothers spring from one root :

“ We are the five fingers in the hand of Fortune :

“ When erect, we form the standards of victory ;

“ When collected, we inflict blows on the faces of our enemies.”

The eldest brother was named Kajar Khan; and his tribe, the Kajar Khani; just as the *Seljuk* Turks are called Seljuki, after the name of Seljuk Beg; and the *Oguz Khan* are called the Oguz Khani: so (the tribes of) Jengheez Khan and Jagt'ai are called the Jengheez Khani and the Jagtayi; the Begdali Khan, the Begdali; and the Afshars are so named after Afshar Khan, the fourth son of Oguz Khan. At the period of Oguz Khan's invasion from Turkistan, for the purpose of subduing Persia, this tribe served under his orders, and formed part of his army; so that, in the course of time, their abode, and summer and winter cantonments, were fixed in the districts of *Diarbekr* and *Erlát*. On the return of Oguz into Turkistan, this tribe, in consequence of the connexions and relations which they had formed, turned their views to a residence in these regions; and, for successive generations, maintained themselves there by heroism and magnanimity, and continued unshaken in authority and dominion. In the reign of *Sultan Hasan Beg*, the Turkoman, they proceeded from Diarbekr to *Azarba'ijan*. During his reign, and the reigns of *Sultan Yakub* and *Alwand Mirza*, their nobles and chieftains were Governors in most of the cities of *Azarba'ijan*, *Irak*, and *Fars*. When the power

came to *Shah Ismail* of the Sefavi Dynasty, his great Dignitaries were mostly taken from this distinguished tribe of the Kajars. On the decease of Shah Ismail, when his successor Shah Tahmasp Sefavi was fixed on the throne, the distinctions of heroism and dignity were, according to former precedents, conferred on this illustrious tribe; so that on every side, in all the realms of *Iran*, they enjoyed the supreme dignity, and were held in honour for their authority and equitable government. When the succession fell to Shah Abbas, he, becoming alarmed at their numbers and eminence, broke up the compact mass of their population into several divisions. Under the pretence "that this tribe is "celebrated for bravery and intrepidity, and justly "famed for energy in defensive war," he removed a numerous body to *Shahijahan*, and placed them opposite the *Uzbegs*: another body of them was settled in *Ganja* and *Irevan*, and commanded to defend the countries bordering on *Room*: he fixed another body at *Asterabad*, opposite to the Turko-mans, and charged them with the defence of the passes of Asterabad.

The royal genealogy of the sovereign, the Subduer of the Universe, is traced to *Ka-An-Lu*, the son of Jengheez Khan. The Prince's family is styled *Ka-An-Lu*; as one of his ancestors had received in marriage the daughter of *Kaan*, son of Jengheez Khan: for this reason they were called *Ka-An-Lu*.

At the termination of the Sefavi Dynasty, when *Mahmud* the Afghan, having invaded the country from *Kandahar*, besieged Shah Sultan Husain in *Isfahan*, and closely blockaded the Shah and his

army, *Faty Aly Khan Kajar*, the illustrious great-grandfather of our present victorious sovereign, being joined by a great number of the nobles, exerted himself to succour Shah Sultan Husain; and proceeded from Asterabad to *Isfahan*, for the purpose of attacking and driving off the *Afghans*. He several times attacked the Afghans with great resolution: on which occasion the King's Ministers, inspired by an evil policy, thus represented to the Shah:—"Those brave Kajars are a warlike and lion-like race: *Faty Aly Khan* has also entered into the lists of those hostile to the throne, and has unfurled the banners of supremacy in the field of Fortune: in consequence of this fortitude, they have been always distinguished by favours and royal munificence: it will therefore be hereafter a difficult matter to keep them in proper restraint."

Shah Sultan Husain, whose days were now blackened by misfortune, and whose future fate the hand of Calamity had overspread with gloom, approved of the calumnies uttered by these infatuated advisers, and manifested neither interest nor esteem in the proceedings of the Kajars; therefore the noble *Faty Aly Khan*, being both insulted and afflicted, returned from *Isfahan* to Asterabad. In a short time after, *Mahmud* the Afghan took *Isfahan*, and exhibited scenes of boundless slaughter, captivity, and plunder: he also martyred Shah Sultan Husain. Before the capture and devastation of *Isfahan*, the infatuated and ignorant Ministers thought it advisable that *Shah Tahmasp*, son to Shah Sultan Husain, should depart from *Isfahan*, as by

this measure he might procure assistance. He therefore quitted Isfahan, and the Nuwab Faty Aly Khan hastened to wait on him : he quite devoted himself to arranging the concerns of the State and settling the measures of Government, and, along with Shah Tahmasp, unfurled the exalted banner in the kingdom of *Khorasan*.

Nadir Shah Afshar, of the Afshariyah tribe, who dwelt at *Apward*, and who had already taken some hostile steps and endeavoured to grasp the regal crown, also joined Shah Tahmasp. He soon discovered that Faty Aly Khan was an obstacle to his designs, and therefore lay in wait to disgrace and calumniate this excellent person. At last, Shah Tahmasp, having assented to the suggestions of his insane nobles, made Faty Aly Khan swallow the draught of martyrdom, on the 14th of Safar in the year 1139 (A.D. 1726). Shortly after, Nadir Shah, through his great abilities, natural sagacity, and innate talents, greatly increased his power, expelled the Afghans from Isfahan and *Shiraz*, and drove out the Turks from Azarba'ijan. He then obliged Shah Tahmasp to resign, and made him retire to a place of seclusion. When he led his army to subjugate Hindustan, his son Raza Kuly Mirza, by his order, made Shah Tahmasp swallow the beverage of martyrdom. The Nuwab Muhammed Husain Khan, the eldest son of Faty Aly Khan, becoming alarmed, after the melancholy fate of his noble father, for his own safety, took refuge among the Wandering Turkomans, and was thus secured against the treachery and power of Nadir Shah. When this Afshar prince, in the year of the Hejira 1160 (A.D. 1747), was hurled

in the dust of destruction by the hands of some intrepid Turks, the illustrious Muhammed Khan quitted the Turkomans, and came to Asterabad and *Mazenderan*: he there collected his illustrious kinsmen and their tribes, and, being also joined by a numerous body of the noble Kajars, raised the standard of universal sway. At this period, discord and insurrection overspread the regions of Iran; commotion and tumult prevailed among the people. Kureem Khan and Azad Khan were mutually attacking each other in Irak, *Fars*, and Azarba'ijan; while *Ahmed Shah Durrany* unfurled the banner of supremacy in Khorasan. The Nuwab Muhammed Husain Khan, having reduced Mazenderan and *Tabaristan*, next turned his endeavours to the subjugation of Irak and Fars. He fought several spirited battles against Azad Khan the Afghan, and Kureem Khan Zend. When he had in several places given these two competitors considerable defeats, he hastened from Irak into Fars with martial pomp and an army of irresistible force, and besieged Kureem Khan Zend in Shiraz. In this position of affairs, several Kajar nobles conspired to oppose his plans, and openly practised resistance and treachery: in consequence of which, this great and splendid camp was broken up and dissolved, and the Nuwab obliged to retire to Mazenderan, where, in the year 1172 (A.D. 1758), he drank the sherbet of martyrdom, administered by the hands of two or three persons of the Kajar tribe. The occurrence of this event furnished to Kureem Khan Zend the means of attaining royalty, and became the cause of his elevation:

“ They removed the diadem from the head of one nation,
“ And bound the royal jewels around another nation’s brows.”

The country of *Iran* was given up to him : from whence he urged on the charger of usurpation to Mazenderan and Tabaristan ; and sadly afflicted Asterabad, the capital of the illustrious Kajars : with tyrannical hands he tore asunder the string of pearls, and with hostile force scattered the invaluable jewels of the armlet which graced the royal arms. Some of the bright stars which beamed in the firmament of Royal Majesty were settled at the royal residence of *Kazwin* : others had their abode fixed at Shiraz, the seat of learning. Kureem Khan, however, kept near his own person the Subduer of the World, the victorious Muhammed Shah ; also the mighty and triumphant Husain Kuly Khan ; both pearls of one shell, and the eldest sons of *Muhammed Husain Khan* ; one of them, the honoured paternal uncle of his present majesty, the exalted in dignity, sublime as the heaven ; the other his munificent father. In all important affairs he sought assistance from their profound reason : they were his companions on the throne of dominion, and his confidants in the sanctuary of council. The Nuwab Husain Kuly Khan set out and proceeded to Asterabad, with the permission of Kureem Khan : during two years the charger of absolute power was obedient to the rein, and fire flashed from his avenging sword : his father’s enemies became the food of his brilliant scimeter, and he openly opposed Kureem Khan. In one onset, he despoiled of life Muhammed Khan Suwadi of *Khoie*, governor of Mazenderan on the part of Kureem Khan.

As the Almighty, Glorious and Exalted, with the pen of Omnipotence decreed tranquillity in the regions inhabited by his servants in this abode of change and corruption to be effected through the existence of this Protector of the World, the standard of equity and justice, belonging to the Supreme Monarch, was displayed in the regions of Destiny, by the hands of the Celestial Agents on earth and heaven: therefore his present majesty, another Jamsheed, endowed with imperial splendor, who was called into existence by the agency of Divine Power illuminated and embellished this world by his effulgent appearance, on Wednesday night, the 18th of Suwal, in the year of the Hejira 1185 (A. D. 1771). The nurse of Wisdom suckled him with the breast of Good Fortune, and the guardian of Destiny bound on his blessed arm the amulet of sovereignty. The Reciters of Charms belonging to the angelic world, in order to avert the fascinating eye, repeated over his perfect beauty this charm:—"Had not grace
" from his Lord reached him, he had surely been
" cast forth naked on the shore; but his Lord chose
" him, and made him one of the Righteous." (*Sale's Koran.*) The Ministers employed in the courts of Fate and Power, instead of dirhems and dinars, showered down the sun and moon as presents upon his auspicious head. When it had been ascertained, by the tenor of the planetary decrees and the aspects of the propitious stars, that the child should become a shining sun in the firmament of Conquest, and the horizon of Victory should be illumined by his bright star, they conferred on this cedar of the Garden of Splendor, and on this fresh branch of the rose-beds

of temporal and spiritual sovereignty, the blessed name of his illustrious grandfather, Faty Aly Khan—May he repose in peace!

When some years had thus passed, through the revolutions of the sun and moon, the Ministers of Fate, and the destroyers of the fond hopes of young and old, decreed that the existence of the Nuwab Husain Kuly Khan should be terminated through a conspiracy formed by a few *Yumoot* Turkomans: from grief and woe, the heart of the aged world was defiled with blood, at the inevitable calamity of this illustrious personage, on whom its most earnest hopes reposed. However, the whole horizon beamed with effulgence, through the *Manucheher*-like countenance of our illustrious sovereign, and the birth of a brother, who, after the martyrdom of his famed sire, advanced from the concealment of non-existence into the area of Being, and who was named after his father.

CHAP. II.

A SUMMARY ACCOUNT OF AGA MOHAMMED KHAN, AFTER THE DEATH OF KUREEM KHAN ZEND; HIS PROCEEDING TO MAZENDERAN AND ASTERABAD; AND THE EVENTS THAT OCCURRED, YEAR BY YEAR.

KUREEM Khan Zend, having tasted the poison of dissolution from the cupbearer of Destiny, passed away on Tuesday the 13th of Safar, in the year of the Hejira 1193 (A. D. 1779). On this event, the late king, the victorious Muhammed Shah, the uncle of our orthodox *Sovereign*, fled with speed from the strong fort of Shiraz, to the *Border regions*. Contented and happy, he ascended the

throne of prosperity and triumph, overthrew his enemies, and rendered his territories cultivated and flourishing: with the water of his blood-coloured falchion, he layed the dust raised by the partisans of tumult and revolt: by the terror of his darts, resembling falling stars, he extirpated rebellion from the dark recesses of the hearts of demon-like mortals: his avenging sword became ruby-coloured, from the blood of the sons of Kureem Khan and Nadir Shah: he wholly delivered the world from the existence of contumacious and unjust persons.

CHAP. III.

A SUMMARY ACCOUNT OF THE ACHIEVEMENTS PERFORMED BY THE SUN OF GENEROUS RAYS, AGA MOHAMMED KHAN; AND OF THE VIGILANT CAUTION, AND THE RESOLUTION, RAPID AS LIGHTNING, WHICH CHARACTERIZE THIS POTENT SOVEREIGN.

THE late Monarch, after the death of Kureem Khan, who detained him at Shiraz, fled with all expedition, during three days, in the direction of Isfahan, accompanied by his illustrious brothers, Jaafer Kuly Khan and Mahdy Kuly Khan, some relatives and devoted friends: from thence he proceeded, with the utmost speed, towards Mazenderan. At *Teheran*, he attached to the triumphant train *Abdul Khan*, the Kurd of *Jahan Baglu*, along with other Chieftains of the *Kurds*, with their tribes and families, that were settled in the districts of *Reh* and Isfahan. His majesty's other brothers, *Mustafa Kuly Khan* and *Murtazy Kuly Khan*, on learning at *Asterabad* the death of Kureem Khan, being greatly rejoiced, assembled at Mazenderan, and

posted themselves in the city of Balfrush. At first, they were greatly delighted at the intelligence of the late monarch's liberation; but afterwards, through the corrupt suggestions of some envious persons actuated by falsehood and hostility, they arose and threw up entrenchments, to obstruct the advance of their brother, favoured by Heaven: they therefore posted a great body of troops in *Saval Koh*, to oppose and drive him back. In the mean time, his majesty's other brother, Raza Kuly Khan, having separated himself from the imperial train, fled to Mazenderan, and began openly to practise ingratitude. On learning this, the late monarch despatched Jaafer Kuly Khan to Murtazy Kuly Khan, with this message:—"If, notwithstanding the interval of so many years, you feel no wish for an interview, still the most intense desire of it has taken possession of us: up to this time, there cannot be found any conduct, proceeding from our side, which should be the cause of alienation or offence, or furnish a motive for enmity or discussion: let us therefore beware of hostility and falsehood, and follow the path of sincerity and concord." These counsels, however, proved of no use to Murtazy Kuly Khan, as he persevered in his opposition; so that the affair ended in hostilities between the brothers, and a battle ensued. Raza Kuly Khan, having withdrawn from Murtazy Kuly Khan, went to the city of Balfrush; and the defeat of Murtazy Kuly Khan ensued. While the late monarch advanced towards Balfrush, Aly Morad Khan entertained the desire of subjugating Mazenderan; and by the persuasion

of a number of Larijanees, who joined him, he sent against Asterabad a strong army, composed of the Zend and Lor tribes. They however, having sustained a severe defeat from the late monarch, retired to Teheran, and he became desirous of proceeding to Isfahan: at this moment, Raza Kuly Khan, having, through fickleness of mind, recommenced his wickedness, the late monarch detached against him Jaafer Aly Khan. At this conjuncture, Raza Kuly Khan, being quite destitute of resources, and not being able to find a place of security, once more returned to the allegiance of his exalted brother, and pledged himself never more to engage in opposition; on which, the late monarch pardoned and overlooked his errors, and advanced for the purpose of subduing Isfahan. On arriving in the district of Teheran, he detached Jaafer Kuly Khan, with a considerable army, to Kazwin; and in the encampment at *Dolab* he appointed his younger brother, Mahdy Kuly Khan, to conciliate the people of *Larijan*. After his departure, Raza Kuly Khan fled from the imperial camp, joined a numerous body of Larijanees in *Firoz-koh* and *Damawend*, and laid anew the foundations of wickedness and sedition.

The late monarch, knowing that it was of the greatest importance to repel his domestic foes, marched towards Mazenderan; but while he halted in the vicinity of Teheran, an interview took place between Murtazy Kuly Khan and Raza Kuly Khan: they seized the passes through which Jaafer Kuly Khan was marching from Kazwin to join his brother, and defeated him: many of his train fell

in the battle, but he escaped and joined his brother at Asterabad. He was detached from thence against Raza Kuly Khan, whom he defeated at *Kajur*; and having taken him prisoner, sent him to the royal presence. Murtazy Kuly Khan also sent to the imperial court Mustafa Kuly Khan, with a considerable number of his followers; and by this measure gave evident proofs of contrition. The late monarch went from thence to *Saru*, and next to Balfrush, where he halted: he detached Jaafer Kuly Khan and Mustafa Kuly Khan to subdue *Gilan*; and Raza Kuly Khan was appointed to conciliate the people of Larijan. This fool once more, through fickleness of disposition and insanity of temperament, openly displayed acts of rebellion; and at the head of an army, in the month Zilhajjah-al-Haram, in the year of the Hejira 1195 (A. D. 1780), he entered Balfrush by surprise, surrounded the royal residence, and carried his insolence to such a pitch that he took his late majesty prisoner. As soon as Jaafer Kuly Khan, Murtazy Kuly Khan, Mahdy Kuly Khan, and the other Ameers and chiefs of the Kajars, learned this painful intelligence, they assembled their forces, and marched directly against Raza Kuly Khan. After two severe engagements, they defeated him with great loss, and slew his associates, auxiliaries, nobles, and troops.

Raza Kuly Khan then determined on flight, retired into Irak, and joined Alim *Aly Morád Zend*: he remained some time with this chief; but at last, having manifested hostile designs against him also, they separated, and he hastened to *Shiraz*, to *Sadik*

Khan Zend: after some time, having been discovered plotting against him also, he fled from Shiraz to *Khorasan*, and died in the holy city of *Meshed*. In short, after the flight of Raza Kuly Khan, the late monarch conferred dignities and favours on his brothers and the other Chieftains, proportioned to their rank. Murtazy Kuly Khan, however, did not participate in the royal bounty, owing to the depravity of some calumniators; although the late monarch sent him the following message:—“It seems to me advisable, as we are “brothers, that we should live in concord among “ourselves, and should mutually support each “other with sincerity and purity, and trample on “our abject foes.” This message made no impression on him; and he threw up entrenchments at the distance of half a farsang from *Alyabad*, to intercept the communication. On this, Raza Kuly Khan Kajar was detached against the rebels: he stormed their entrenchments on the first assault, while the king in person besieged Murtazy Kuly Khan in the Fort of Saru: in the mean time, Jaafer Kuly Khan came from *Tinkaben*, to join his august brother. After many attacks, assaults, and obstinate engagements, Murtazy Kuly Khan issued forth by the portal of humility, and came to an interview with his brother. The king forgave his offences; and graciously conferred on him Asterabad, with some additional districts: he also bestowed favours on his court and retinue.

When he had thus settled the affairs of *Lanjan* and Saru, he next turned his attention to the con-

cerns of *Samanan*: from thence he proceeded in the direction of *Damaghan* and *Bustam*. The nobles of these regions walked in the paths of obedience; and Kadrim Khan, the Arab, who proffered his allegiance, was made a partaker of the royal munificence. Bustam was conferred, by way of *tiyul*, on Jaafer Kuly Khan; and Saman was given in fief (*siyurgal*) to Aly Kuly Khan. Jan Muhammed Khan, the Kajar, had hastened to tender his submission; and, through his intercession, Murtazy Kuly Khan, accompanied by several Kajar Chieftains, sought the distinction of an interview with his illustrious brother; by whom he was commanded to proceed in the direction of *Resht* and Gilan, and to bring those regions under the royal authority. On this, Murtazy Kuly Khan advanced, with a numerous army, into Gilan; and *Hidayat Khan* entered at the portals of war and slaughter: but after forty-five days he demanded a truce, sent tribute, and made his submission. The king then summoned Murtazy Kuly Khan to repair to the royal stirrup, and proceeded from Mazenderan to Asterabad.

In the year of the Hejira 1197 (A. D. 1782), as Hidayat Khan was continuing in the practices of rebellion, the king therefore advanced into Gilan; and Hidayat Khan, not being able to make head against him, fled to *Shirwan*. And his majesty, after receiving the royal *taxes* from Gilan, and terminating the affairs of Kazwin, *Sultaniyah*, and *Zanjan*, halted at *Gorum Dasht*: from thence he proceeded to Sultaniyah, and returned in the autumn to Mazenderan; and in the spring of the next year

advanced against the fortress of Teheran, to which he laid siege. Aly Murad Khan Zend, who was then in *Hamadan*, detached Murad Khan Zend into Mazenderan: on learning this, his majesty appointed Jaafer Kuly Khan to give him battle: he quite defeated the Zendish chief, and totally dispersed his army.

In the course of these events, Aly Morad Zend marched from Isfahan to Shiraz; and having, after a siege of nine months, taken the fort, he utterly exterminated Sadik Khan Zend, his children, companions, and friends: he also deprived of sight Faty Aly Khan, son to Kureem Khan Zend. Having thus terminated the affairs of that country, he returned to Isfahan; and his position now assumed a most flourishing appearance.

He next, with great military preparation, set out to reduce Mazenderan and Asterabad; and while he himself halted at Teheran, he reinforced his army from every quarter, and detached his son, Shaikh Wais Khan, with a number of his nobles and troops to reduce Asterabad. Mazenderan was entirely laid waste by the oppression of the *Zendish* and *Lorish* armies. Shaikh Wais Khan took post at Saru, and ordered Muhammed Zahir Khan Zend, at the head of a considerable force, to attack Asterabad. At this period, Murtazy Kuly Khan, and Mustafa Kuly Khan, broke out into open hostility against his majesty, joined Shaikh Wais Khan, and in concert with Muhammed Zahir Khan proceeded against Asterabad; which place, during one month, they closely blockaded on all sides.

His majesty in the mean time appointed several

bands of resolute men, from Asterabad and the Kajars, to blockade the roads; so that they cut off all intercourse and provisions from Shaikh Wais and his numerous army. Famine and dearth ensued in their camp; and thus this mighty army was completely dispersed, and Zahir Khan taken prisoner and put to death.

Shaikh Wais Khan, with the chiefs and troops stationed at Saru, not being able to make head, fled to Teheran, and joined his father. Murtazy Kuly Khan also fled; and, while proceeding to join Aly Murad Khan, received, in the city of *Koom*, an account of his death. He therefore hastened on to Resht, by way of Kazwin; and, without delaying, went to *Astrakan*, where he attached himself to the party of *Ekatarinah*, emperor of the *Russians*, and lived in that country until he bade adieu to this transitory world. After the defeat of Shaikh Wais Khan, and the execution of Muhammed Zahir Khan, Aly Murad Khan, who was labouring under a dropsy, became, through these reverses, more indisposed; and retired to Isfahan, in the vicinity of which place he left his bodily frame destitute of the ornament of spirit.

In the year 1199 (A. D. 1784), his maternal uncle, Jaafer Khan Zend, the son of Sadik Khan Zend, who had been detached to Kurdistan and *Khomsha*, on his return from Zanzan to Isfahan, raised the standard of sovereignty and usurpation, and seated himself on the august throne, in his brother's place.

On receiving this intelligence, his majesty, on the 4th of *Rabi-ul-awwal*, in the year 1199 (A. D. 1784), having marched in the direction of Irak, first took

the city of Koom, and next advanced to *Kashan*, and from thence to Isfahan. The nobles and governors of Irak hastened to tender their allegiance. As Jaafer Khan Zend was unable to make head against him in Isfahan, he therefore fled to Shiraz; and his majesty ordered an expedition against the mountain tribes of *Bakhtyari*, *Ferahani*, and *Guzazi*: he quite destroyed their entrenched posts, and made great numbers of them the prey of his triumphant sword.

In the next year, 1200 (A. D. 1785), he made Teheran the seat of his empire, and began to lay in it the foundation of royal structures. While advancing from Isfahan to *Mala'ir*, he received the submission and presents of *Ismail Khan Feeli*: from thence he marched in the direction of Hamadan; and Khosru Khan, the *Wali of Kurdistan*, made great expedition in sending tribute and tendering his allegiance.

In the year 1201 (A. D. 1786) the army advanced into Gilan, and reduced that country: on this occasion, one of the Ghoolams shot, with a musket-ball, Hidayat Khan, as he was flying from Enzelle to *Bádkobah*: he then cut off his head, and presented it to his majesty.

In the year 1202 (A. D. 1787) the king commanded that Aly Khan Khomsha, on account of his treasonable practices, should be deprived of sight: he also ordered an expedition for plundering the Bakhtyari.

Jaafer Khan Zend about this time marched from Shiraz against *Yezd*; but having sustained a severe defeat from Mir Muhammed Tabasi, he again returned to Shiraz. Mir Muhammed Khan becoming

arrogant by this success, advanced against Isfahan: by his majesty's orders, Jaafer Kuly Khan was appointed to chastise him; and the contest was conducted with great animosity, in the territory of *Rudasht*, adjacent to Isfahan. After a great struggle, Mir Muhammed Khan, having sustained a considerable defeat, fled to *Tabas*: on this, his majesty advanced into Fars, and proceeded as far as *Mesjid-e-Suleiman*, the burial-place of Solomon's mother (on whom be blessings!): from thence he turned to Isfahan, and thence to Teheran.

In the year 1204 (A. D. 1789), Jaafer Khan Zend was slain by the hands of his uncle's sons:—such was the decree of Fate respecting him! His son, Lutf Aly Khan, who had been detached to subdue the kingdom of Lar, returned to Shiraz; and having got his father's murderers into his hands, put them to death. His majesty having now advanced to reduce Fars, Lutf Aly Khan assembled, in the vicinity of Shiraz, an army of 20,000 men, drawn from the Lor and Farsi tribes, and made preparations for a decisive engagement: his majesty also drew up his line of battle, and marshalled his thousands in the vicinity of *Mesjid-i-Vardi*. After a short engagement, the Farsi troops, being defeated by the bravery and energy of Jaafer Kuly Khan, fled in disorder and dejection to the Fortress of Shiraz; 18,000 infantry, and several chieftains of Lutf Aly Khan, were taken prisoners or slain: the fortress, however, was not taken this year, and his majesty returned to the capital. About the end of the year 1205 (A. D. 1790), his majesty formed the project of reducing Azarba'ijan. Sadik Khan Shakaky conceived

the design of opposing, at Sarab, the advance of the august monarch: on the very first attack, his majesty destroyed Sarab, and, having kindled the fire of plunder and devastation, consumed in the flames all the houses of that region. On this, Sadik Khan Shakaky fled, and went to *Karabagh*. At this time, Mustafa Kuly Khan, the governor of *Karajah Dagh*, and Husain Kuly Khan Dambali, the governor of Khoie, arrived in Tabreez, to wait upon his majesty; and, having brought with them hostages from every house and family, were reinstated in their respective offices: in addition to which, Husain Kuly Khan Dambali received the government of Tabreez. Muhammed Kuly Khan, the Afshar, the governor of Urumia, having rebelled, fled to the district of Ashnu: Muhammed Khan uz-uddeen-Lu was immediately ordered to advance against *Urumia* with 3000 men: he quickly sent to the royal camp all his effects and property; and having thus tranquillized that district, rejoined the imperial encampment. During these events accounts arrived of the embarrassments experienced by Lutf Aly Khan: on which his majesty moved from Azarba'ijan to Irak; of which events the following is a summary:—Lutf Aly Khan having come out of Shiraz, advanced with 20,000 cavalry to the vicinity of Khomsha; and his present majesty, who by the imperial orders commanded in this affair, was posted in the Plain of *Kandaman*, while Lutf Aly Khan was making preparations for battle at *Samiram*. During the night, Abd-ur-rahmin Khan of Shiraz, pursuant to the directions of his brother, Hajy Ibrahim Khan, adopting revolt instead of loyalty, raised a tumult in

the camp of Lutf Aly Khan, who immediately fled with about 200 persons, and retreated to Shiraz; but Hajy Ibrahim Khan shut the gates, and would not suffer him to enter the fort: on this, Lutf Aly Khan, a prey to anxiety and grief, wandered about in the vicinity of Shiraz. Hajy Ibrahim Khan represented the state of affairs to the Imperial Durbar; and requested a General to be sent to Shiraz, to seize the wealth deposited there belonging to Lutf Aly Khan. His majesty therefore ordered to Shiraz, Mustafa Khan Davalu Kajar, and Mirza Raza Kuly Naway, the Moonshee, along with 3000 men. Immediately on arriving, Mirza Raza Kuly confiscated a great quantity of diamonds set and unset, along with innumerable magazines and treasures, all of which he despatched to Isfahan. Lutf Aly Khan then turned towards Khest, and, on receiving great reinforcements from Zal Khan of Khest, directed his march to *Gurjum*, in order that, by some successful stratagem, he might withdraw his property and children from Shiraz, and then retire to some secure place. Hajy Ibrahim Khan informed Mustafa Khan of these plans; and he, at the head of 700 cavalry, made a sudden attack on Lutf Aly Khan: but this latter maintained his ground so bravely during the encounter, that he nearly took Mustafa Muhammed Khan prisoner, who only escaped from the field of battle, with difficulty, by the display of great valour. On the representation of this by Hajy Ibrahim Khan, Jan Muhammed Khan was ordered to Shiraz with a considerable force from the imperial presence. Lutf Aly Khan, however, delivered battle to Jan Muhammed Khan near Mejdidi-

Vardi, obtained the victory, and several nobles were made prisoners.

In the year 1206 (A. D. 1792), the king marched from Teheran for the purpose of subduing Irak. While halting at *Abraj*, Lutf Aly Khan, with a numerous army, made a night attack on the imperial camp; but effected nothing, and retreated in great confusion. Hajy Ibrahim Shirazy, with the officers and nobles of Fars, formed a procession, to meet the king, and introduce him into the Fort of Shiraz. His majesty removed from the fort the children of Kureem Khan, of Aly Murad Khan, and Lutf Aly Khan, also those of other Zend nobles, and sent them all to Asterabad or Mazenderan.

In the year 1207 (A. D. 1792), *Kerman*, *Bám*, and *Nermasheer* were reduced: his majesty also ordered the Fort of Shiraz, built by Kureem Khan Zend, to be demolished. His majesty next commanded correction and chastisement to be inflicted on the *Yamoots* of Siyan Khan, and on several Turkomans of Asterabad: great numbers of them were put to death or reduced to slavery and captivity, and on the highways were built minarets constructed with their heads. When he had thus chastised the Turkomans, he formed, in the year 1208 (A. D. 1793), the project of reducing Khorasan; as accounts had been received that the people of Kerman had broken out into insurrection, and had conquered or slaughtered the inhabitants of those delightful regions. The summary account of these events is as follows:—Lutf Aly Khan, after enduring severe distress, fled from Tabas to *Ha'in*, and lived there in disgraceful obscurity. The people of Kerman, their governor,

Murtazy Kuly Khan, and the priest Mulla Abdallah, conveyed Lutf Aly Khan into Kerman, with a numerous force, composed of his uncles, his uncles' sons, and many Zends of unfortunate destiny, and there gave themselves up to rebellion and plundering; they were also joined by a great number of Afghans from Bâm and *Sistan*. On the receipt of this intelligence, his majesty set out from Teheran towards Kerman, with an immense army, in order to expel these wretches. When he arrived in the vicinity of Kerman, he erected other fortifications alongside of the fort, and constructed numerous bastions facing those of the city. Night and day both sides were engaged in military stratagems: they formed mines inside and outside the walls. The siege had now continued five months, and famine began to appear among the besieged; and although 9000 persons had quitted the town, yet this was of no benefit to the remainder of the population. His majesty issued forth this order, powerful as the decree of Destiny: "Let the Ameers and soldiers assault the fort, and take it by storm; and let the inhabitants perish by the keen-edged scimeter." On Friday the 29th of Rabi-ul-awwal, in the year of the Hejira 1209 (A. D. 1794), they made the attack, scaled the bastions, and took the city by storm: the victors gave full loose to plunder, devastation, and making of prisoners. It was at first supposed that Lutf Aly Khan was among the slain; but he had escaped from the fort, and taken the route to Bâm, with a few of his attendants and retinue. In that place, the Sistanians, having hamstrung his horse, threw him on the ground, and then bound and conveyed him into

the royal presence: his eyes were first put out; after which he was sent to Teheran, where they put him to death. There was such exceeding slaughter made of the people of Kerman, that the blood flowed in streams. Among the jewels which had belonged to his majesty's family, two that were named *Taj-i-mah* and *Darya-i-nur*, which had been in the possession of *Lutf Aly Khan*, were once more transferred to his majesty.

In the year 1209 (A.D. 1794), his majesty marched into *Azarba'ijan*: he determined to reduce *Karabagh*, and to take *Ibrahim Khahil Khan* prisoner: however, this year his attempt to take the Fort of *Panahabad*, called also the Castle of *Shushi*, did not succeed. Departing from thence, he raised his warlike banners for the purpose of subduing *Gurjistan*. He immediately defeated *Erakly Khan*, Waly of that country, and entered the Fort of *Teflis*: there fell into the hands of the soldiers, immense riches, maidens beautiful as the moon, jessamin-bosomed youths, and rosy-cheeked damsels: nearly 15,000 persons were made prisoners on this occasion. *Erakly Khan* fled, by way of *Kakht* and *Kartil*; and his majesty remained nine days at *Teflis*. The army next advanced to *Ganja*, and completely reduced the districts of *Shakki* and *Shirwan*. *Mustafa Khan*, of *Shirwan*, fled to *Mount Kitu*; and his majesty returned to *Teheran*, the capital.

In the year 1210 (A. D. 1795), being seated on the throne, his majesty placed the crown on his head; and, displaying his victorious banners, set out with an immense force for the purpose of subduing *Khorasan*.

On learning this, Nadir Mirza, grandson to Nadir Shah Afshar, and son to Shah Rokh Mirza, fled to Kandahar, and lived under the protection of Timur Shah the Afghan; where, far removed from those delightful regions, and deprived of royal authority, he became the prey of agony and unbounded affliction. When his majesty arrived near the Fort of Mushed, hallowed by the tomb of *Imaum Reza*, he easily conquered that fortress. Shah Rokh Mirza was then made prisoner; from whom he demanded the treasures of Nadir Shah, which were in his possession. As soon as Shah Rokh had delivered up the treasures and jewels, he fell sick (*i.e.* he was poisoned) and at the same time turned his face to the other world.

In the year 1211 (A. D. 1796), his majesty marched an army into Azarba'ijan; and, in order to reduce Panahabad, he commanded the Nawab, the successor to temporal and spiritual power, the Prince Abbas Mirza, with the Nawab Muhammed Kuly Mirza, then at court, also Husain Kuly Khan, Suliman Khan, Hajy Ibrahim Khan of Shiraz, and a number of the chiefs, to halt with the baggage and stores in *Adinah Bazar*, near the fort; while he himself, attended by soldiers invulnerable as crocodiles, boiling with ardour like the ocean, strong as mountains, accompanied by Sadik Khan Shakaky, crossed the River *Aras* like a whirlwind. On the news of his march, Ibrahim Khalil Khan became confounded and alarmed, abandoned the strong Fort of Panahabad, and fled in the direction of Daghestan. His majesty entered the fort, and made himself master of abundant stores and countless

treasures, the property of Armenians and Mahometans. Whereas, in metaphysical disquisition, according to the rule of understanding, it is a settled point, that perfection is accompanied by decay—that good fortune, though it may continue long, must change—that every Spring is succeeded by December, and every heart-expanding pleasure by some soul-corroding care ; thus, on Friday night, the 21st of Zy-hajjah-ul-Haram, near the rising of the true dawn, two or three Ghoolams belonging to the court like that of the Seventh Heaven—who, like trees with cankered roots, though watered by the stream of royal bounty, produce nothing but evil fruit—now assisted the Powers of the magic triangle to destroy the structure of universal dominion : they hurried to his pillow, for the purpose of assassinating the Sultan, equitable as *Jamshid*, and trembling, through terror of conscience, like willow-leaves : in their hands they bore a tapering poniard, and, through ingratitude thirsting after the blood of their benefactor, with the dagger they martyred the monarch of exalted genius, and defiled the royal night-robos with the ruby-coloured blood of the Prince of the Seven Thrones, who (when alive) displayed the roseate features of sway, extensive as the world. Thus the sun which shone in the firmament of royalty and splendor, in the meridian of happiness and prosperity, through the violence of these malignant wretches, set for ever in the western horizon of mortality and decay. As soon as this audacious enterprise and important event had been perpetrated by the impure and remorseless wretches, they seized the crown and regal diadem—every

pearl of which was of incomparable beauty, and the value of every single stone was equal to the amount of the taxes and tributes of the Seven Climates ; also the other royal effects and furniture, such as, diamond-armlets, foe-destroying swords set with precious-stones, and caskets of jewels ; also the diamonds called the *Koh-i-nur*, the *Darya-i-nur*, and the *Taj-i-mah* ; and gloriously-illuminated *Manuscripts*, (every) a single particle of which would be sufficient to embellish the bosom and shoulders of all the monarchs of the world, and each fragment capable of forming the capital stock of the most intelligent. The assassins fled secretly, and conveyed these effects to Sadik Khan Shakaky, to whom they imparted this awful and painful intelligence. He at first did not believe the fact ; but when they placed before him the *royal ornaments*, he became convinced of the certainty, and took all the effects into his own custody. It was now near sun-rise. When this atrocious deed became known to the Ameers and the soldiers, they were plunged into the sea of perplexity ; and found no possibility of delaying any longer, but each tribe hastened to its respective plains and mountains. Muhammed Husain Khan, the Kisheek-jey Bashy, and Mirza Raza Kuly, the Moonshee-al-Mumalik, on learning this event, came to the bedchamber of the equitable monarch, and beheld his august corpse ; which added splendor to the throne now floating like a ship in a sea of blood. Seeing it impossible to carry away the illustrious corpse, they stripped off the remaining rubies and precious-stones which had been left through the alarm of the plunderers :

being then joined by several chiefs of the army, they mounted on horseback, and proceeded to the capital, by way of *Nakhshivan* and *Maragah*. When this event became generally known, the royal camp was broken up. Husain Kuly Khan, Suleiman Khan, and several Ameers and nobles who had accompanied the princes, scattered the stores and baggage, and mixed the treasures of the world with the dust: they afterwards, in exceeding perplexity, directed their steps towards the capital. Hajy Ibrahim Khan of Shiraz, along with a numerous body of chiefs, officers, and musketeers of Mazenderan, separating from the young princes, proceeded to Teheran by way of *Ardabil* and *Kanjan*, in the vicinity of which he joined Muhammed Husain Khan and Mirza Raza Kuly. At last, the princes, along with Husain Kuly Khan, Suleiman Khan, and the troops that accompanied them, arrived at Teheran, by way of *Taulish*, *Shaft*, and *Resht*: the others, by various routes, traversing mountains and deserts, and encountering innumerable privations and difficulties, arrived at the same place, and reposed themselves in the vicinity of the fort. The vizir, equal to *Asuf*, Mirza Muhammed Shafi, was at that time deposed from office; and Hajy Ibrahim Khan Shirazy occupied his place. The garrison of the fort, who were mostly natives of Mazenderan, and paid implicit obedience to orders, prohibitions, regulations, and admonitions, agreeably to the directions of the deceased monarch (who reposes in Paradise), co-operated with Muhammed Khan Kajar, and effectually prevented the other Ameers and soldiers altogether from entering the citadel: they

were therefore obliged to pitch their tents outside the walls; and the eye of expectation of those inside and outside was fixed on the road by which his imperial majesty was to arrive.

Aly Kuly Khan, who was in Erivan¹, on hearing the melancholy fate of his brother, being accompanied by all his troops, proceeded to Irak by way of Khoïe, Maragah, and Tabreez; and on arriving at the village of *Aly Shuhuz*, a village in the district of *Shahriyar*, situated about five parasangs from Teheran, foolishly imagining that his royal falcon was capable of soaring on high, under the idea of giving him wing, through excessive vanity, took him to the hunting-ground of Fortune, and assumed his post in that place. After an interval of some days, new life was bestowed on the drooping hearts of the Ameers and soldiers, by the intelligence that the standard, ornamented with victory, belonging to the sovereign, the benefactor of the upright, was advancing from Shiraz, the seat of learning.

CHAP. IV.

AN ACCOUNT OF THE INSURRECTION RAISED BY SADIK KHAN
SHAKAKY.

WHEN the murderers of the monarch (now in Paradise) had delivered the royal insignia to Sadik Khan, he, at the moment of leaving the Fort of Panahabad, turned his face towards the great encampment, and gave security, under the shade of his protection, to those traitorous and infatuated assassins: he next crossed the River Aras, with a number of the Shakaky Kurds that were attached to him: and some scattered detachments from the royal camp,

mostly natives of Azarba'ijan, through apprehension of danger, assembled round him. Still following the rear of the royal army, he came as far as the Ruins of *Sarab*: he there, through desire of the sovereign power, which always lived in his heart, and apparently under pretence of delivering his wife and son from the Fort of *Kazwin*, but internally through the crude ambition of the exalted throne and imperial signet, bound on his forehead the diadem of rebellion against the sovereign of the face of the earth. He therefore collected a numerous body of Shakaky Kurds scattered about in the territory of *Salduz*, *Maragah*, and *Tabreez*, as far as the confines of *Ardabil* and *Mughan*. He next detached one of his brothers to assume the government of *Tabreez*, and another to take possession of *Karajah Dagh*, while he himself raised his banner in *Irak*. When he came to *Kazwin*, the inhabitants and chiefs of that city, for their own protection having closed the gates of the citadel against him, extended their arms to hurl the death-conveying balls from the fire-scattering barrels of muskets; and, in order to display their well-merited fame, performed deeds of determined bravery on their bastions and ramparts. *Sadik Khan*, therefore, with a numerous assemblage of the Shakaky Kurds, pitched his tent outside *Kazwin*. At this time, orders for provisions, in the name of his ill-fated chiefs, were issued to the villages of *Kazwin*: the intoxicated were roused from their sleep, the abodes of the poor and the dwellings of the inhabitants were laid waste, and in a short time they swept the entire vicinity of *Kazwin* with the besom of Desolation: they

made incursions on every side, and kindled in every quarter the flames of their selfish cruelty and disregard for others : they wholly consumed with fire whatever provisions they found in the huts of the helpless. In short, during the blockade they made two or three assaults on the fort, and a great many were killed and taken on both sides. Sadik Khan continued to persevere in his design of taking the citadel ; and the chiefs of Kazwin well knew that the attainment of this object depended on his defeating the Kajar nobles and the Sultan distinguished as *Feridun* : they therefore had recourse to procrastination and delay, and eagerly looked for the arrival of the retinue of the sovereign, assisted by Providence. Through the tyranny practised by his brother Jaafer Khan in Azarba'ijan, the hearts of the people of Karajah Dagh became, like tulips, covered with sanguine hues and wounds : in like manner, the festive bowls of the inhabitants of Tabreez overflowed with the dregs of oppression from the other brother, Muhammed Aly Sultan : the lower classes, plunderers, profligates, dissolute characters, and bankrupts, surrounded his house, like troops of bats around some dark vault, and shared amongst themselves the riches and booty obtained by the army of the monarch now reposing in Paradise. The chiefs, the prudent, and the upright, withdrawing their feet under the mantle of retirement, looked forward to the arrival of happiness and the return of tranquillity. During the blockade of Kazwin, Sadik Khan detached both his brothers from Tabreez and Karajah Dagh to take the Fortress of *Khoïe*, which had been evacuated by the chiefs of the royal army :

whereupon they, having collected a force composed of peasants, auxiliaries both Turk and Tajuk, artisans and manufacturers from Tabreez and Karajah Dagh, directed their march to Khoïe.

CHAP. V.

THE ACCOUNT OF THE ARRIVAL OF THE INTELLIGENCE OF THE BLESSED MONARCH'S MARTYRDOM TO THE EXALTED HEARING OF THE TRIUMPHANT SOVEREIGN; AND THE MARCH OF THE IMPERIAL RETINUE FROM FARs TO IRAK.

WHEN the melancholy fate of his incomparable uncle was communicated to the devoted attendants of the court of exalted splendor at Shiraz the seat of learning, and made known to the blessed mind of the sovereign favoured by Heaven, he became grieved and troubled: but, as this conjuncture presented the opportunity of ascending the pinnacle of the Celestial Throne, not a season for attending to the ceremonies of mourning, on this account the eagle-banner with conquering talons commenced his flight from regions resembling Paradise, to Teheran, the seat of empire. From the proposed march of the new sovereign to his new throne, the fainting hearts obtained repose. Although Husain Kuly Khan had admitted wicked projects into his heart, yet as, apparently, his hand had become powerless, and his feet unable to move, he of necessity turned to the protection of the mighty sovereign whose heart was the ocean of mercy, and had the honour of kissing his carpet outside of Teheran.

“What can the servant do, who bends not his neck to authority?”

“What can the ball do, if it be not struck by the bat?”

Aly Kuly Khan, on the mere arrival of the fortunate sovereign, and on witnessing the insignia of imperial power and dominion, although he had previously fancied himself master of the world, now gave up his purpose in despair, and humbled himself to the dust: at the command of the Sun (*i.e.* the King), whose satellites are Gemini, two Ghoolams, with the avenging powers of the planet Mars, brought him to the foot of the throne, resembling that of Heaven. But after some time, when the discovery of his internal depravity became apparent, by order of the sovereign indulgent to error, his eyes were deprived of sight; and he seated himself quietly in a corner of his abode at Balfrush.

“ When the king mounts his throne,
“ The nobles fall into their proper places.”

In consequence of the deeds of the vile Shakaky, the intense flame of royal indignation blazed to the sky: the sovereign therefore first ordered Husain Khan Kajar, the Kullar Agasy, with an army resistless as the ocean-waves, to restore tranquillity to the people of Kazwin and the adjacent territory. In the course of these events, Muhammed Waly Khajar Khan, who on the part of the late monarch had been appointed to guard the Fort of the Holy City of Meshed with five or six thousand men, on hearing the awful event, quitted that place, and had the honour of kissing the stirrup of his sacred majesty. The triumphant sovereign regarded the arrival of these troops, distinguished by victory, as the essential support of his never-decaying prosperity, and looked upon it as a fortunate omen. He now assembled the chiefs of his army, and the

confidential Ministers of the court dignified as the Seventh Heaven, and opened the doors of his treasures: through showering down dirhems and dinars, he relieved the expanse of the earth from the contracted sphere of indigence. It has been anciently said,

“ With gold we can equip an army :

“ With an army we can terminate many quarrels.”

“ The king equipped a triumphant force,

“ At sight of which the eyes of the Sun and Moon became astonished.”

Several nobles, on observing that the triumphant sovereign in person designed to repel the enemies of the State, considered the project as unsuitable to his dignity; and, having kissed the earth, thus made their representations at the foot of the throne exalted as the Seventh Heaven:—“ Why should
 “ the vile crows, wandering in the deserts of Error,
 “ attract the notice of the imperial falcon?—should
 “ their base blood sully his talons? His prey is
 “ the noble Enka. Or are the hares and foxes,
 “ scattered over the plains of Delusion, the proper
 “ prey of the lordly, bull-subduing, lion. *It is not*
 “ *meet* that the king’s sovereign majesty should deign
 “ to contend in battle against a feeble enemy.
 “ The *falcon* is disgraced, the day he kills a spar-
 “ row: the lion is covered with shame, the day he
 “ kills a jackal. Let his majesty, powerful as Des-
 “ tiny, command the troops of his devoted servants
 “ to drive away these rebellious and refractory
 “ wretches, and in an instant they will scatter to
 “ the winds their fabrics founded in iniquity, like
 “ as the whirlwinds scattered the erections of the

“ Children of *Ad*. We are an hundred times more
 “ powerful than the Deluge, which drowned the
 “ whole world. Who can resist one troop of us?”—
 The high-minded sovereign paid no attention to this
 representation of his nobles, and decided to march
 in person, and give battle to his infatuated foes.

“ He commanded the royal tent to be pitched,

“ And the pavilion to be fixed on the margin of the plain.”

The pillars and ropes of the royal court, fit to
 ornament the Nine Heavens, came forth; the many-
 coloured flags, and tents of various hues, were
 erected, which from afar appeared as hundreds of
 revolving spheres; and the dragon-like standards
 were directed towards Kazwin, for the purpose of
 chastising the rebels. From the vicinity of the city,
 the king marched forward; having arranged with
 his mighty warriors, military chiefs, victorious sol-
 diers, and commanders powerful as the planet Mars,
 the right, left, centre, and wings, as well as troops
 for reserve and for ambush.

“ The mighty sphere advanced from its place :

“ Mountains and forests seemed in motion.”

Sadik Khan also, impelled onwards by rebellion and
 depravity, in the convulsions of death came forth
 to oppose the sovereign of the universe. The
 intrepid warriors on both sides planted their un-
 daunted footsteps in the lists of bravery : the flame
 of battle and assault was vigorously maintained :
 and from the loud clangor of the trumpet, the shrill
 notes of the fife, accompanied by the loud-voiced
 drum, the dome of the ebony sphere became so
 agitated, that there was reason to fear the golden
 disc of the world-cherishing sun might fall, from the

roof of the blue canopy of the sky, to the earth. In the midst of the dark dust, the polished swords every instant were seen to flash: the serpent-faced Lassos, in the deserts of Revenge, opened wide their jaws, like the deep-swallowing crocodiles, to bear away the bodies of noble and heroic men; while the fiery-mouthed dragons, that is, muskets and swivels, with pestilential breath, and flame-exciting blasts, like the ironfounder's furnace, burned up the field of battle. In the commencement, the Kurdish army bravely maintained its ground, and exhibited all the qualities of devotedness. Sadik Khan had also frequently before the engagement began, in order to encourage his troops and to shew them contempt for cowardice and flight, addressed the ill-fated Shakakis with promised threats, making use of this text: "O my people! let not your opposing
" of me draw on you a vengeance like unto that
" which fell on the people of Noah &c.!" (*Sale's Koran*, cap. xi.) They, however, found the steel-edged swords wielded by the foe-chasing heroes stronger than the rampart of Alexander, and, *Yajuj-like*, fled in terror before the rapacious lions. Sadik Khan, the claimant for the crown and throne, striking his forehead with the hand of regret, and pouring the tears of despair down his face, fled, with his wicked associates, to Sarab, and covered his former name and reputation with the dust of abject disgrace. The imperial troops rushed impetuously on the fugitives, and stained with their blood the brambles and thickets of the desert of Slaughter. Sadik Khan retired to Sarab, in the hope that his brothers had obtained the Fort of Khoïe by prudence and skill,

and had strengthened the fortifications of Tabreez, so that in this time of his need these resources would be left him, and he might have a place of security. But, before the battle of Kazwin, the younger brothers of Husain Khan Dambaly had discovered the designs entertained by Sadik Khan's brothers. At that moment, Husain Khan was in Kazwin, and Jaafer Kuly Khan was in waiting on the victorious stirrup. The different tribes of Dambali, who at the time the royal encampment was broken up (*i. e.* when Aga Muhammed Khan was murdered) were separated from each other like a ship without a pilot, as soon as they were re-united, fought in Mazenderan against the brothers of Sadik Khan, and, favoured by the fortune of the victorious sovereign, and assisted by Providence, without so much as being obliged to set in array a line of battle, gave them a decisive defeat; so that the brothers of Sadik Khan, not being able to maintain themselves there, fled with precipitation towards the Fortress of Tabreez, and in two hours, having with incredible speed traversed fourteen parasangs (*i. e.* something more than fifty miles), arrived there. Many celebrated horses, fleeter than the fast-swimming ducks*, and swifter than the rapidly-moving fish in the river, were destroyed. It is a wonderful coincidence, that Sadik Khan's brothers were defeated on the same day on which he himself fled with precipitation from the royal troops. They remained in the fort two or three days, their hearts quivering like quicksilver; and finally, after great difficulty, joined Sadik Khan at Sarab.

* This is an odd simile, but I have not thought it right to disturb it.

CHAP. VI.

AN ACCOUNT OF THE ARREST OF THE LATE MONARCH'S ASSASSINS.

WHEN, by the might of the strong-armed heroes, the army of the innately-vile Shakaki Kurds had been dispersed as a *whirlwind of sand by the winds*, and (when) the graceful image of this heart-delighting victory displayed its lineaments in the mirror of the imperial mind, some Ghoolams, heroic as Karan, having bound the hands of the martyred monarch's murderers, brought them into the presence of the sovereign of the world. According to the royal command, their limbs and members were severed by the sword and dagger; and their souls, bound in fiery chains, were dragged to the lowest abyss of Hell, where they quaffed, from the hands of the torturing Angels, the punishment of swallowing molten metal and putrefying gore. Then, in the midst of the army, a herald proclaimed:—

“ ‘Such is the reward of him who slays his lord!—
 “ ‘Even the most Merciful Creator never pardons
 “ ‘The servant who smites his master.’ ”

CHAP. VII.

AN ACCOUNT OF THE REMOVAL OF THE NOBLE REMAINS OF THE LATE MONARCH FROM PANAHABAD, TO THE MOST NOBLE BURIAL-PLACE, NEGEF ALY.

WHEN, through the error-bestowing influence of the lower sphere, and the wondrous changes of the revolving heavens, the effects and insignia of the late monarch had been transferred by the assassins to Sadik Khan, diplomas, resembling the decrees of Destiny, were issued by the Minister of the Sovereign

possessed of Solomon's signet, and conveyed by Ibrahim Khan-uz-uddeen Lu Kajar, demanding the restitution of these precious gems. When the Paradise-like region of Zanzan, through the presence of the sovereign dignified as Jamshid, became like a *jet-d'eau* of the Fountain of Life, and resembled a plantation of roses and odoriferous plants, Sadik Khan addressed to the court, the asylum of justice, the most humble representations, requesting pardon and forgiveness for his errors, and at the same time delivering up the effects and insignia of the monarchy to Ibrahim Khan. On his arrival at the gracious presence, he was appointed, by the Durbar, the centre of the world, of the error-forgiving, crime-pardoning sovereign, to the government of *Karmazood* and *Sarab*. During the time that the royal forces, distinguished by victory, continued in Zanzan, there arrived addresses, expressive of devotedness, from the nobles and governors of Azarba'ijan: on which occasion the royal munificence profusely bestowed gifts on the nobles, proportioned to their rank. Muhammed Khan of Erivan, who was in attendance at court, was made happy by the government of Kachur the Fortunate; and Ismail Khan Kajar, in conjunction with him, was appointed to the office of Kutwal in the Fort of Erivan. Jaafer Kuly Khan Dumbaly, who above all others had exhibited proofs of his devotedness in the vestibule of the illustrious presence, was raised to the governments of Tabreez (the seat of authority) and Kho'y: from which place Husain Kuly Khan uz-uddeen Lu Kajar was despatched with Letters-patent, powerful as the decrees of Fate, to Ibrahim Khan,

governor of Carabaug, to convey the bier of the late monarch to Teheran, on its way to Negef Aly. This done, the victorious banners moved from Zanzan, to Teheran the capital; and the Nizam ud-daulah Suleiman Khan Kajar proceeded in the direction of Resht (the seat of agriculture), to arrange the affairs of Gilan.

On the 24th of Rabi-ul-awwal, in the year 1212 (A. D. 1797), the royal throne, through the auspicious presence of the world-subduing sovereign, excited the envy of the nine azure vaults of heaven; and when the monarch had resided some days in the centre of Fortune, the bier of the late monarch (now an inhabitant of Paradise), accompanied by reciters and chaunters of the Koran from Azarba'ijan (harmonious as King David), and by several grandees and nobles, was conveyed to the capital. The triumphant sovereign with all his nobles formed a procession to meet the blessed royal bier: from the furnaces of the eyes of the victorious sovereign, nobles, and soldiers, such torrents of tears began to rush forth, that the world witnessed another Deluge; while the royal coffin, like Noah's ark, deprived of its anchor and sails, moved along, borne on the mourners' shoulders*. Some days after, when the rules of mourning and lamentation had been completed, the coffin being placed on a gilt carriage, a command was given to Muhammed Aly Khan Kajar, Mirza Musa the Munajjem Bashy, Mula Mustafa of Kamsha, and Ibrahim Khan uz-uddeen Lu, to set out, with chaunters and reciters, and all fit and

* The bearers reeled for grief, not being able to keep a steady pace.

suitable splendor, and with an escort of infantry and cavalry, and presents of the purest gold, to Meshed the Holy, where is the Tomb of Aly—May thousands of the choicest blessings of Heaven rest on its inhabitants! Suleiman, Pasha Waly of Bagdad, met the escort, and, at a distance from the city, paid the due marks of respect and honour. They then deposited the pure body in the most holy tomb, like a treasure in the heart of the sacred pure earth.

“ Where is the hero’s sword, through terror of which

“ Mischief in Beauty’s half-closed eyes was for ever buried in sleep?

“ Where his spear, which, against the body of his demon-like foes,
“ Sent out, in discord-consuming battle, sparks like a shooting star?

“ Where is the generous hand, which scattered gems from the throne?

“ From his liberality, the clouds, in jealousy, shed drops of perspiration.

“ Where now are his rapid movements, which outstripped the lightning?

“ Where his intellect, which covered the sun with confusion?

“ From his countenance, the dust of the grave became like the Fourth Heaven:

“ From his body, the interior of the earth became a treasury of pure pearls.

“ Right were it that, until his resurrection, this aged world,

“ With its hundred thousand eyes, should shed tears over his clay.”

CHAP. VIII.

AN ACCOUNT OF THE VICTORIOUS SOVEREIGN AUSPICIOUSLY SEATING HIMSELF ON THE THRONE OF DOMINION; AND HOW THE CROWN OF SPIRITUAL POWER DERIVED SPLÉNDOR FROM THE HEAD, ELEVATED AS THE CONSTELLATION URSA, OF THE SOVEREIGN DIGNIFIED AS FERIDOON.

IN the spring of the year of the Crocodile, 1212 of the Hejira (A. D. 1797), when the world-illuminating sun proceeded in majesty from the dark chamber

of Pisces to the portico of Aries, and delightful verdure budded forth from the river-bank like the musk-coloured locks of youths beautiful as the Moon;—

“When the rose-garden, through the rains, became covered
with moist pearls;

“Then the rose displayed its cornelian cup, and the tulip its
goblet;

“The herbage budded forth like the locks of the beautiful;

“The king drew forth his dagger, to attack his enemies;”—

then the mighty sovereign, dignified as Jamshid, whose court is elevated as the sky—(May the piebald courser of the sphere ever continue obedient! and may the desire of both worlds, entertained by his victorious majesty, be ever accomplished with the greatest rapidity!)—conferred ornament on the jewel-embossed crown, by placing it on his head, elevated as the constellation Ursa. The golden diadem of the Sun in the apex of the sky, on beholding this, flamed with envy, and thus exclaimed: “Would to Heaven that I could change place with
“that diadem! then might I have the honour to
“encircle the brows of the magnificent monarch;
“then might I cover the head of the world-
“nourishing king.”—In the hour predestined, and when the fortunate conjunction arrived, this unequalled sovereign placed his hands on the throne of absolute dominion, rested his sublime foot on the seat of splendor, and reclined his head on the pillow of prosperity: and the Angel, the announcer of glad tidings, conveyed this news of security and safety to the ears of all, both young and old.

The haughty nobles of remote regions, and the rulers of the world, on beholding their bosoms and

shoulders adorned with robes, splendid as the sun, from the wardrobe of the sovereign whose slave is Heaven, immediately placed on their necks the chains of submission with the collar of obedience, bore on their shoulders the yoke of devotedness and allegiance, and rubbed on their eyelashes the dust of the splendid vestibule*. With excelling sincerity, pure attachment, and devotedness, they exclaimed: "May this desirable accession be blessed and "happy!" The dust of the palace became collyrium to the eyes of the nobles. The extent of the fortunate hall of audience witnessed the salutations and embraces of the princes of the various kingdoms. In front of the portico, sublime as the Seventh Heaven, were displayed strings of precious-stones, taken from the custody of the imperial treasurer: one might suppose that the rubies of brilliant water were fixed stars and planets, torn from the stratum of the firmament: the numerous heaps of dirhems and dinars, brought out from the exchequer of the world-possessing sovereign, one might imagine to be blossoms and leaves of flowers, which had been scattered on every side by the agitation of the vernal winds: the Ghoolams, with sun-like cheeks, in presenting gold and jewels, seemed to empty the ocean and the mine, and filled the pockets and sleeves of those admitted to the royal audience: whilst those who kissed the ground of the royal court were, by the auspicious favour and smiles of the king, the asylum of the world, raised in glory to the zenith of the heavens.

* The Khans of the different provinces received dresses of honour.

CHAP. IX.

ARRIVAL OF THE AFGHAN PRINCE MAHMUD AT THE COURT OF THE
IMPERIAL SUBDUER OF THE WORLD.

AT this period, *Prince Mahmud*, son of Timur Shah the Afghan, having obtained the honour of an interview with the munificent and victorious sovereign, all the rules of conciliation and sympathy suitable to such a guest were put in execution by his imperial host. The explanation of this riddle, and the solution of this enigma, is as follows:—Timur Shah the Afghan, in order to strengthen the foundation of his empire, appointed Prince Humayun, his eldest son, the successor to the crown; assigning at the same time, as the seat of his dominion and residence, the ancient and celebrated city of Kandahar. On Prince Mahmud he conferred the government of Herat and the adjacent territory; while he himself passed his summer and winter residence in Kabul, his capital, and in Peshawar: his own brothers he detained in the lofty Fortress of Kabul, which in strength and position is truly miraculous; and, being thus secured against their plots and machinations, passed his time tranquilly in the residence of that fort. When he had divested himself of the royal robes, and entered on the road to the other world, Prince Zemaun, who was younger than the Princes Humayun and Mahmud, and had always remained with his father, assumed the crown, and raised the standard of superiority. His elder brothers did not bow the head to his authority; and, in the mean time, armies were raised and blood was shed: at last, Prince

Humayun, having sustained a severe defeat, fell into his hands, and, the vitreous humour of the eye being deprived of the ornament of light by the application of diamond-like steel, placed himself in retirement, a prey to regret. Prince Mahmud, taking along with him his younger brother Firooz, his own son Prince Kamzan, with several noble Afghans, turned for protection to the threshold of the sublime sovereign, the benefactor of the righteous. On their arrival at Yezd, the seat of piety, the nature of their condition was reported at the foot of the throne exalted as the heavens, by the devoted Ministers of the court of splendor; on which, the friend-assisting, foe-subduing sovereign appointed Ismail Aga from Makri to be their Mehmandar, and shew them every mark of attention: royal firmauns to this purport were also issued forth to the governors of the provinces:—"In every place let their arrival be received with honour, and let the rights of hospitality be duly observed." When they arrived at the imperial banquet, arranged like that of Paradise, and obtained an interview with the resplendent potentate, he, with the polish of mercy and munificence, removed the corroding rust from the mirror of their souls. An order was therefore given to Cheragh Aly Khan Nuw'ai to maintain an uninterrupted intercourse and unceasing intimacy with them, by illuminating the banquet of Delight, and kindling the lamp of hospitality in the porticoes of Joy.

CHAP. X.

AN ACCOUNT OF THE INSURRECTION RAISED IN ISFAHAN BY
MUHAMMED KHAN, SON TO ZAKKY KHAN ZEND.

WHEN the fortunate career of the Zend dynasty had been arrested by the victorious hands of the deceased triumphant monarch, and the spring of their prosperity turned into winter*, among the fugitives of that race, Muhammed Khan, son to Zakky Khan, continued traversing the desert of utter destitution, and wandering through the stages of the valley of perplexity; every day in some new station, and at night in some new halting-place. Through fear for his life, the area of the world became to him more confined than a prison: he sometimes retired to Bussorah, and sometimes to Bagdad; and thus, hatching crude projects in his brainless head, he passed his days and nights in constant agitation.

After the predestined fate of the late monarch, at the time of Sadik Khan Shakaky's treason, Muhammed Khan proceeded from Bussorah with a number of his friends; and, expecting that his desperate disease (*i. e.* his hopeless enterprise) might assume a favourable appearance, turned his face to Bihbehan. On finding this place destitute of auxiliaries and partisans, he proceeded to the district of Kazeroon. The Mumsany, one of the Farsi tribes, assembled to attack him, and, being joined by a body of the royal army appointed to guard that country, broke the soaring pinions of the vile wretch. He next fled to Khabees, where he entertained hopes of

* "Now is the winter of our discontent
Made glorious summer by this sun of York."

finding support from the Afghans settled in that country; but, despairing of their co-operation, and oppressed with despondency and regret, he hastened towards Isfahan. It so happened, at that moment, that the magistrates and nobles had set out to Teheran, for the purpose of saluting the threshold of his triumphant majesty; and one of the brothers of Hajy Muhammed Husain Khan, who was then in Isfahan, without inquiring into the state of the hostile assemblage, fearlessly attacked them, and was made prisoner. On this fortunate occurrence, Muhammed Khan Zend, imagining that success had declared for his side, moved his quarters to the Garden of Saadat-abad; and numbers of the Lors, who were an influential class in Isfahan, attached themselves to his party: so that the inhabitants of Isfahan, like sheep without a shepherd, fell under his power; and in the course of two or three days, the invaders got into their hands their goods and effects, consisting of merchandise, horses, and cash. In the mean time, Muhammed Khan Zend entrusted the government of the city to Mirza Abdul-Wahab; and gave himself up to seizing the wealth of the merchants, and the oppression of the nobles of the illustrious city. When this intelligence was conveyed to the equitable sovereign, this prince, high in dignity, the shadow of the Almighty, appointed Husain Kuly Khan Kajar Davaly, Mihr Aly Khan Dashlu'a, Allah Verdy Khan uz-uddeen Lu, and Husain Khan, Kullar Akazy, with a numerous body of troops, to repel the invaders. The opposing parties encountered each other in the vicinity of Jaz: no resource but flight was left to the insur-

gents : and Husain Khan, having pursued them some way, turned his face towards Saadat-abad, the headquarters of the race devoted to misfortune : on this, Muhammed Khan and his associates fled with precipitation. In the course of these events, Yusuf Khan Bakhtyari, having seized Najuf Khan Zend, who was really the soul of the insurrection, and his supporters, despatched them to the court, the asylum of the world. The world-subduing king made his associates swallow the beverage of destruction from the fount of the well-tempered falchion ; and bound him, who was always hatching in his crude brain the vapour of pride and arrogance through lust of dominion, to the muzzle of the dragon-mouthed mortar : he had scarcely opened his eyes from the effects produced by the intoxication of his evil deeds, before he beheld himself in the jaws of the dragon of woe, and by the application of the fire-exciting match his members became scattered in the air, like smoke.

Muhammed Khan, and his nephew, Rustam Khan, on learning the fate of Nujuf Khan, withdrew to *Silakhur*, which is the residence of numbers of Bachelan and Piranahwand, and sought refuge among those tribes ; and these people, devoted to eternal misery, listened to the evil-disposed band. At that time, Nuzur Aly Khan Bajilan, having assaulted the fort where Muhammed Khan dwelt, took him prisoner, and proposed sending him to the court, the asylum of the world. However, a Bajilan, by name Mahdi, the false prophet among these deluded and rebellious troops, being joined by several of them, rescued Muhammed Khan from their clutches, and rose up with all his friends in his defence. The

hostility of these two individuals caused greater support to be given to Muhammed Khan, so that the flame of tumult and insurrection blazed afresh to the portals of heaven. By orders emanating from the splendid and glorious Durbar, Muhammed Khan Kajar, governor of *Kazaz* and Mala'ir, Hasan Khan, chief of Filee, and Tuky Khan, governor of *Barujerd*, were appointed to drive away the insurgents. They joined in battle in the vicinity of Silakhur: during the engagement, Tuky Khan received a severe wound, in consequence of which he departed to the other world. The affair, of course, did not succeed; and the hostile parties afterwards took the direction which their defence and resources induced them to consider best. By degrees, crowds of base people collected round them, and the flame of insurrection ascended on high, as shall hereafter be written with the pen of Description; but it was finally suppressed, through the bravery of Muhammed Khan Kajar, and the well-tempered swords of his soldiers, foes to the ungrateful.

“ It is well known when the Moon-beam wields her sword :

“ The flaxen cuirass cannot resist the stroke.”*

CHAP. XI.

THE EVENTS OF THE YEAR OF THE HEJIRA 1213 (A.D. 1798).—THE MOVEMENT OF THE ROYAL RETINUE, ADORNING THE WORLD, TO AZARBA'IJAN, FOR THE PURPOSE OF CHASTISING THE REBELLIOUS.

THE triumphant sovereign, on terminating the celebration of the glorious *Nurooz*, turned his world-illuminating thoughts toward setting in order the

* The Persians imagine that the texture of linen exposed to the moonlight is totally destroyed.

concerns of his realm ; and, as his purifying clemency had entirely cleansed the stains of Sadik Khan Shakaky's crimes, he was, in pursuance of the imperial diplomas, seated on the Musnud of authority in Sarab and Karmazood. At this period, Jaafer Kuly Khan Dambaly, who had been brought up at the court embellished with perpetuity, and had been distinguished by the government of Khoie and Tabreez, being, by his imperial majesty, dismissed from attendance, proceeded to Tabreez by way of Maragah. Sadik Khan, from internal depravity, and the previous enmity he entertained against Jaafer Kuly Khan, began to plan hostilities ; and the latter, in return, having collected a numerous force, attacked the Shakaky tribe, and laid Sarab waste. Sadik Khan not being able to withstand him, abandoned his usual residence, and turned in the direction of Mughan, from whence he proceeded to Shirwan : he continued some time wandering about that country in great distress, but always occupied in his plans to deprive Jaafer Kuly Khan of the royal protection, by making him commit some act of treason. Jaafer Kuly Khan, who had received from the hand of royal munificence greater favours than were suited to his talents and contracted genius, withdrew from his dependence on the king ; which was so light, that in reality it was absolute independence. Sadik Khan seeing where he pointed his steps, opened the path of intercourse with him ; and coming from Shirwan to Sarab, concerted with Jaafer Kuly Khan the edifice of temptation. Muhammed Kuly Khan Afshar also, through weakness of intellect and want of

discernment, suffered himself to be seduced by their foolish flatteries and absurd artifices, to join them. At this time the news of Muhammed Khan Zend's insurrection having reached these men, it encouraged them greatly : they raised the standard of revolt, and the tidings of their hostile purpose reached the ears of friends and foes. They expelled the king's officers ; and then each of them, with troops resembling a flock of crows, or the *mirage* of the desert, sat down at his ease in the plains of Tabreez, Roomeah, and Sarab : looking upon their purpose as accomplished, and banishing all anxiety from their breasts, they openly displayed the banners of revolt. Husain Kuly Khan, the nephew of Muhammed Kuly Khan Afshar, beholding the blindness of his uncle, manifested his grief, and directly prayed to be admitted to an audience of his exalted majesty. When permitted to kiss the sublime threshold, he explained, at the foot of the fortunate throne, the true state of the affair ; and the victorious sovereign heard him with complacency, and determined to chastise the rebels. The Nuwab Mahmud Mirza the Afghan, who through the oppression of fortune and the violence of his brother Zemaun Mirza (afterwards Zemaun Shah) suffered great anguish, directed the hand of supplication towards the royal pavilion, and turned the eyes of expectation towards his glorious majesty, for the deliverance of his hereditary realms ; but the profound policy of the king had not yet arranged the preliminaries for the completion of such a request. The Afghan prince was most anxious to attend the king on his progress ; but painful as it was to his

sacred soul, hospitality forbad him to submit the prince to the fatigues of a journey : and as the air of the capital at this season was more ardent than the lover's heart, one of the courtiers, with great pomp, was appointed to the office of Mehmandar, and the prince's abode and place of recreation was fixed at Kashan ; so that, until the period when the splendor of the victorious sun should return from his western journey to his eastern glory (*i. e.* the king's return from Mazenderan to Teheran*), he might pass his days in hunting the partridge in the desert, and thus loosen the bonds of woe from his soul ; and at night, in the retirement of that city, by contact with polished society and poetic pearls, he might expel the rust of affliction from the mirror of his mind. The king next appointed Muhammed Waly Khan Kajar, with troops numerous as the stars, to govern the territory of *Alishakr*, and also to repel the wickedness of Muhammed Khan, son to Zakky Khan Zend. An order was also given to Husain Kuly Khan Afshar, that, on leaving the Durbar of the all-subduing sovereign, he should collect his partisans among the Afshar tribe, reduce the Fort of Roo-meah, and employ all possible means to secure his uncle's person. The advance of the victorious army was confided to the Nizam ud-daulah Suleiman Khan Kajar, and the triumphant standard was put in motion shortly after his departure. After some days, the camp of the host, numerous as the stars, was pitched in the Plain of Sultaniyah ; and a mighty conflagration arose from the fire struck out

* Teheran lies eastward of Mazenderan, at least to some part of that province, sufficiently to justify the figure here made use of.

of the earth by the shoes of the desert-traversing steeds, in pursuit of the rebels to the harvest-place of their tranquillity in Azarba'ijan. Among these three traitors of innate depravity, Sadik Khan, who had often on the touchstone of experience assayed the spurious gold of his heart in the mint of battle, well knew that the gnat cannot withstand the woodpecker, and that the fox's claws make not an impression on the lion's forehead: he therefore turned away from supporting his associates, and through necessity solicited the mediation of Ministers; his chief purpose being to prove Jaafer Kuly Khan a traitor, which was afterwards effected. He therefore entreated Suleiman Khan to intercede for the pardon of his offences; and he, not putting the hand of repulsion on his breast, urged, by the most humble supplications, this boon from his exalted majesty. The gales of Hope straightway proceeded from the imperial court:—

“ Our court is not the court of despair:

“ For shouldst thou a hundred times offend, still mercy is not exhausted.”

Such glad tidings came to Sadik Khan, who was admitted to salute the dust of the threshold of equity, at the station of *Sung-i-Siyah*. The bond of union between Jaafer Kuly Khan and Muhammed Kuly Khan being thus rent asunder, the bark of their stability was sunk in the whirlpool of stupefaction. With wounded hearts, and hands of woe on their beards, like drowning men catching at straws, they retired with precipitation; one to the Kurds of Turkey, and the latter sought refuge in the Fort of Roomeah. Husain Kuly Khan Afshar, who had departed before the fortunate troops set out, through the aid of Muhammed Aly Beg the

Arab, the Kullar Agaszy, assisted by the *Balbas* tribe, succeeded in taking his uncle prisoner, and capturing the fortress. This event being reported at the foot of the splendid throne, Mirza Raza Kuly, Secretary of State, was, by the royal order, appointed to seize all his wealth; and Ashraf Khan of Damawend was selected to guard the fortress. The victorious army, proceeding by way of Maragah and Salduz, appeared, on the 6th of Muharram, in great splendor, outside the city of Roomeah. The chiefs and nobles of the surrounding districts were admitted to kiss that threshold which resembles Paradise and is replete with happiness. All the wealth, effects, goods, and insignia of authority belonging to Muhammed Kuly Khan were confiscated to the royal exchequer, or became plunder to the victors: these were the fruits of former extortion from the penuryless and from the orphans, whose eyes are always streaming; or from the Fakir, to whom the plunder of a measure of flour is as the plunder of a field of corn. The silver and gold, the horses and camels, in the collecting of which this rebel had spent the capital of his life, and in the amassing of which a hundred hearts had been made to groan, were now blown about, in one day, by the storm of events. The morning sighs of the oppressed thunder like battering-engines against the battlements of the tyrants.

After settling the affairs of Roomeah, on the 17th of the month Moharram-ul-haram, the banners distinguished by victory advanced, by way of *Salmas*, towards Khoie; and in a plain in the vicinity of that place the rose-coloured pavilion was erected, and rivalled the vaulted heavens.

CHAP. XII.

AN ACCOUNT OF THE REVOLT OF HUSAIN KULY KHAN KAJAR, THE BROTHER OF THE TRIUMPHANT SOVEREIGN; THE REPORT MADE OF IT TO THE KING WHEN IN AZARBA'IJAN; AND HIS MAJESTY'S RETURN, WITH THE ARMY, TO IRAK.

ALTHOUGH it had been the secret purpose of the inspired mind of the victorious sovereign not to permit the signal of march towards the rose-bowers of his capital to be displayed until he had, by the assistance of his foe-consuming sword, swept away the weeds and brambles from the garden of Azarba'ijan, and purged it from the existence of plunderers and rebels; yet, when the account of the revolt of his infatuated brother, Husain Khan Kajar, came to his ears, he turned the reins of his world-traversing charger to the direction of Irak, for the purpose of suppressing the designs of the perfidious traitors in that province; of which the following is a clear statement. The world-subduing sovereign, on terminating the affairs of Sadik Khan, had, on his return to Teheran the capital, ornamented the brow of Husain Kuly Khan Kajar, by investing him with the sovereignty of Fars; entirely confiding, at the same time, to his erring judgment and decision all its affairs, both small and great. Upon his arrival at Shiraz, he at first placed on his neck the collar of obedience, and unfurled the banners of dependence in the lists of allegiance: but when, from standing in the relation of brother to his exalted majesty, he had attained strength and resources, then came into his head the design of revolting against him; and under pretence of the king's inexperience

and youth, he turned away his head from the line of duty; and the excitement of many persons connected with the court, and anxious for revolt, became an additional motive. Mirza Nasr Allah, who, in conformity to the order of the sovereign, protected from above, had been stationed at Shiraz, and several of the chief persons of Fars whom he found an impediment to his designs or his determined opponents, were cast into bonds and imprisonment, and afterwards deprived of sight*. He also sent a body of cavalry to seize Jan Muhammed Khan Kajar, who was in the fortress of *Lar*; but he fled from thence, and with heavy and rapid speed hurried to Irak. Husain Kuly Khan Kajar, on hearing this intelligence, pursued him with the greatest vigour, but was unable to overtake him. He therefore proceeded to Kashan, as he did not think it advisable to return to Shiraz. After which, circumstances occurred which obliged him to enter Irak; and he advanced as far as *Abadah*. The stores and baggage he sent, under the care of Mirza Aly Karaily, to Yezdikhast; and appointed his Ghoolam, Rustom Beg Biat, to guard the city (of Shiraz) and the prisoners, while he himself, with a great force, in the middle of the month of Muharram-ul-haram, arrived at Isfahan, the seat of learning. The inhabitants were deceived by his assertion, that the great object of this movement was respectfully to salute the threshold of his majesty's blessed residence; but he took care never to open the lip of disclosure on his secret senti-

* Literally, "had a heated iron applied to his eyes;" an expression used whatever may be the mode practised for this cruel operation, which in general is the extraction by means of a knife.

ments. Such was his duplicity, that if any inconsiderate speaker uttered in a disrespectful manner the name of the king of the world, he tore out his tongue†, as a violet from its root. When Muhammed Aly Khan Kajar, to whose care the beneficent sovereign had committed Isfahan, reflected, that as no open act of rebellion had been displayed, and as no order had been received from the Ministers of the State to expel or oppose him, so it was to be imagined that opposition and hostility towards him, the king's brother, would be contrary to the dictates of prudence. He therefore, in conjunction with Hajy Husain Khan, Beglerbeg of Isfahan, the chiefs and other officers, quitted the city, and encamped in the vicinity; where they anxiously looked for the arrival of the supreme commands. Although several persons from Shiraz had reported the arrival of Husain Kuly Khan Kajar at Isfahan, yet the positive intelligence came to the royal hearing at Khoïe. The triumphant sovereign commanded Suleiman Khan, with the chiefs and governors of Azarba'ijan, to remain there; while he himself, like the sun in the heavens, proceeded to Irak, accompanied by an army numerous as the stars. In the halting-place at Aramak in Tabreez they brought to the foot of the royal throne Muhammed Khan Zend, deprived of sight; which, in the commencement of this enterprise, was regarded

† This phrase is sometimes used as a figurative expression for a strong reproof, and therefore does not necessarily imply the actual infliction of so barbarous a punishment: but I must add, that more than once, to my own knowledge, such an act has been barbarously perpetrated in Persia.

as a happy omen. The following is a summary account of this event:—Muhammed Khan having fled, as before described, with a body of the Bajilan tribe, to Khoïe, posted himself in the fortress of Silakhur; and, in consequence, the road to further insurrection was completely closed; for Muhammed Waly Khan, who had been ordered to repel his attacks, on arriving at Silakhur, gave him battle; and after many engagements, Muhammed Khan, with his partisans and associates, fled precipitately from the field of battle, and were made prisoners, in the vicinity of *Dazful* and *Shuster*, by the bands of the Filee tribe. By the order of Hasan Khan Waly, he was deprived of the ornament of sight, loaded with fetters and manacles, and sent to the royal court: he was afterwards, by the imperial command, delivered up to Suleiman Khan. In the station of Mianeh, in Karmazood, Abul Fatah Khan, the youngest son of Ibrahim Khan Juwan Shir, who had been ordered to appear at court, was honoured with an interview. In the territory of Zanzan it was reported to the Ministers of his triumphant majesty, that on the march of the sovereign of the world from Khoïe to Irak, the demons of the royal tent (*i.e.* slanderers, calumniators), from the tribe of Aly Himmet Khan, chief of the Kalya'y, and Khan Baba Khan, chief of the Nankaly, had entirely perverted Suleiman Khan; although he had repeatedly said, “The important occupations of the throne are not suitable to a weak-minded person like myself:” but the particles of frantic ambition were floating in the currents of his imagination. To arrange the execution of these treasonable designs, a congress was formed, and all

points of disagreement and of disunion removed: a solemn pledge was likewise given by all, that in every case they would acknowledge Suleiman Khan as their governor and chief, and utter no name, as entitled to supremacy, but his—that they would close their eyes against the claims of their benefactor, and labour only in treason and perversity. To the sovereign of high destinies, this tumult was no more than the soft notes of the lyre or the tinkling of the rebeck; and he determined, without a knot (*i.e.* without care) in his forehead, to proceed against them in person. His majesty encamped in the Plain of Sultaniyah, and there raised his pavilion, like the vaulted dome of the sun and moon. In this place he halted for one day, and held a general council with the chiefs of his army and the *military fief-holders*. After much discussion, the imperial reason, lucid as the sun, decided on this measure—“that, marching by way of Hamadan and *Durjezeen*, they should unsheath the hostile sword, and give battle; so that the surface of Irak might be quite liberated from the brambles and thorns of these wretches.” This high command (which is always a source of distinction) was therefore addressed to Muhammed Waly Khan—“that he should proceed with the army from the territory of Alishakr and Baroujerd; and on arriving at Gulpaijan, he should await there the arrival of the troops strengthened by Heaven, and further orders.” The standards, waving in the breeze of victory, then moved from Sultaniyah; and during the march, Husain, the son of Aly Himmet of Kalya’y, and his brother, Baba Khan Nankaly, who were enrolled

among the personal attendants of the court, approving the treason of a father and a brother, hurried, under the absence of their senses, to the camp of Suleiman Khan; and thus, by the infatuation of these two wretches, the hostility of the revolters became more confirmed. When this intelligence was known in the royal camp distinguished by victory, a command, irresistible as fate, was issued to disperse the force, at the head of which was Suleiman Khan. At one of the halting-places, however, the Ministers received intelligence that Muhammed Waly Khan, on the way from Barujerd to Galpaijan, had learnt the movement of Husain Kuly Khan from Isfahan; and although he knew himself not to be inferior to any other in his participation of the royal favours, yet the attraction of relationship, joined to accordance of disposition, had drawn him, by the reins of delusion, to espouse the side of Husain Kuly Khan Kajar; and thus blinding his eyes to the favourable sentiments of his benefactor towards him, he joined the insurgent chief at *Dahak*.

CHAP. XIII.

AN ACCOUNT OF THE QUEEN'S ARRIVAL, WITH HER SON HUSAIN KULY KHAN.—THE RESULT OF HER COUNSELS.

WHEN the news of Husain Kuly Khan's insurrection came to the ears of great and small in every part of Irak, the same intelligence was also published at Isfahan. It was then that the maternal love of the mighty queen, distinguished by prudence, from tenderness, boiled over, and she became violently agitated through grief: she frequently sent

to Husain Kuly Khan admonitory epistles and messages, both exhorting him to friendship, and directing him to submit and obey his brother; but he never swerved from the paths of folly. The effects of this folly brought affliction on the queen's pure soul: her royal carriage* was ordered to be loaded upon the backs of the antelope-footed, elk-like mules; and she seated herself in it, like the sun veiled by clouds. An interview took place, by night, at the station of Kaleh Siyah, where she poured over his dress the roses of counsel, and mournfully suspended herself to his skirts (*i. e.* earnestly entreated him) to desist; but her admonitions and her prayers were of no avail, for, in reply, he repeated this saying of Saadi:

“ Cease to advise me!

“ The Negro cannot be washed white.”

After this, the great and orthodox queen, despairing of the effect of unavailing counsel and of Husain Kuly Khan's prosperity, turned her face towards the camp of the victorious sovereign; hoping, perhaps, that mercy might be extended on the side of his majesty, so that the ties of love should not be cut asunder by the sword of aversion and hostility. She well knew the liberality of his majesty's soul, the pureness of his heart, his universal forgiveness, and great prudence; therefore this voluntary recluse behind the curtain of chastity, this noble and devoted matron, once more directed the royal litter to be fastened upon her deer-paced mules, and in

* *Taktravan*, or Litter.

the station of *Saruk*, in *Ferahan*, her face beamed with joy on beholding the sovereign, the light of her eyes. She discussed with him the ill-conceived, fatally-terminating projects of Husain Kuly Khan, and strongly urged to the king this excuse:—"The revenues of Fars are not sufficient for his expenditure: he has therefore, without thought, commenced this hostility, and embraced these idle measures: but if his imperial majesty, the bestower of kingdoms, possessed of comprehensive views and widely-extended realms, should, in gratitude to God for such benefits, join to Husain Kuly Khan's present government the province of Kerman, and deign besides, from magnanimity of soul, to speak comfort to the supplicant, it would be a proceeding of the most exalted generosity. Husain, on his part also, would never again deviate from the straight line of obedience, but entirely withdraw himself from insurrection and plunder." To this his majesty replied: "I have no reluctance to grant him the province of Kerman; but what I require, in return, is, that he should not again trouble our enlightened mind by hostility, nor again endanger the safety of the State. On these conditions he may consider my kingdom as his own." Husain, however, was not satisfied with Kerman, but asked for Isfahan also. His imperial majesty became indignant at this manifestation of his quarrelsome and evil disposition towards their exalted mother, as well as his disregard to the welfare of the people in general, and therefore determined to block up the road of his pretensions; whilst he, from unquiet spirit, put

forth other foolish claims. From this, it became evident to all, that his design was to excite tumult, and not to demand a greater revenue. The king therefore commanded his troops to be marshalled, and his thousands drawn out in array, that the division of the kingdom might be decided by the verdict of the gold-scattering sword, the blows of the pondrous mace, the numbers of the soldiers, and the result of battle.

A report having reached the enlightened Ministers, that Husain Kuly Khan, with his deluded followers, had put on the girdle of exertion in *Kamrah* for the purpose of giving battle, the fire of the triumphant sovereign's indignation blazed on high; and having left the stores and heavy baggage at that station, and appointing Mahdy Kuly Khan Kajar, with Hajy Ibrahim of Shiraz, to defend the camp, he gave orders to the army to march on with expedition and without baggage: and the lion-hearted king, accompanied by chosen soldiers, reared to the skies his splendid pavilion at two farsangs' distance from Husain's encampment. On Saturday, the 28th of Safar-ul-mozaffar, as soon as the General of the East, resplendent of face, had drawn forth his sword, the foe-binding*, enemy-pursuing sovereign placed on his head the gold-ornamented, sun-resembling helmet; and bearing in his hand, like *Moses*, the life-depriving arrows; girding on his loins the lightning-flashing,

* It is worth remarking how well, in respect to these compound words, the genius of the Welsh language agrees with the Persian:

Aerwawr—slaughter-gleaming.

Aerzraig—dragon of slaughter.

mountain-like falchion; mounted his high-bounding, Pleiades-reined charger; and the army, awful as the Day of Judgment, moved from their ground. The dust raised by the countless hosts darkened and obscured the celestial mirror*. It was then that the king a second time endeavoured to induce him to adjust the dispute, and Mirza Musa, the Munajjem Bashy, was sent to Husain, to exhort him to obedience by words of gentleness and kindness: and by the persuasive counsels of this sage adviser, Husain awoke from the slumber of pride, and recovered from the intoxication of vanity:

“ He soon found, that Soheil, opposed to the Sun, is obscured by his splendor;

“ And that the sparrow cannot free himself from the talons of the hawk.”

He therefore turned his face from battle; besought the imperial pardon for his offences and errors; and, impressed with these feelings, ran forward and kissed the royal stirrup. The sovereign, pure in soul, embraced him; and taking him by the hand, led him from the field of battle to the hall of feasting:—

“ The tongues of the arrows were shortened; the sword was returned to its sheath;

“ The world was relieved from uproar; and Tumult slunk into his den.”

Waly Khan, who had so ungratefully committed open treason and rebellion, was also brought into the presence of the potent sovereign: and although he was most deserving of chastisement, the representative of the mercy of God, in requital of his desertion, was satisfied with merely reproving

* The sky.

him. On that night both armies kept their ground; until the following morning, when the army of Husain Khan Kajar all at once arose, and joined the imperial troops. Agreeably to the commands of the kingdom-subduing sovereign, the stores and baggage arrived in the camp resembling heaven; and from thence the victorious banners advanced to Kamrah. The noblemen and chieftains from Irak and Fars, who had joined Husain Kuly Khan, having partaken of the delicious viands of pardon and indulgence from the bountiful board of the subduer of kingdoms, turned their steps to their respective countries, with the permission of the sovereign who is constantly favoured by the sign Gemini.

- “ If youth and good fortune be the portion of the king,
 let him not treat the humble harshly.
 “ When kindness can effect thy purpose,
 be not stern and severe.”

When the account of this violence and treachery had been spread in the various provinces, all agreed that the owl of vanity had made her nest and deposited her eggs in the empty heads of these persons. Several noblemen were therefore appointed to regulate the urgent affairs of the different provinces and districts: among these, Muhammed Aly Khan Kajar, who had then come from Isfahan to join the king, proceeded to Fars; Husain Kuly Khan Ka An Lu to Kerman; Nurooz Khan Uz uddeen Lu to Kuh-i-Gilooch and Babahan; and the triumphant troops came from Kamrah to Koom (the orthodox), where the king bowed his forehead on the threshold of the glorious sanctuary

of the Mighty Prophet, and so became impressed with the figures of prosperity and security. In the middle of Rabi-ul-akhir, Teheran, the capital, was graced by the auspicious arrival there of the king; and thus its head was raised exultingly to the zenith of the heavens.

CHAP. XIV.

AN ACCOUNT OF THE EVENTS WHICH OCCURRED DURING HIS MAJESTY'S RESIDENCE IN TEHERAN.—(MAY THAT CITY FOR EVER BE ENCOMPASSED WITH SAFETY!)

A FIRMAN, irresistible as destiny, to this purport, was issued forth to Suleiman Khan, declaring, that
 “ as Aly Himmet Kalyany, and his son Husain, with
 “ Baba Khan Nankaly, having placed themselves in
 “ the ambush of hostility, and by their temptations
 “ have led astray ignorant persons, if he should
 “ bring them handcuffed to the royal encampment,
 “ the seat of victory, and deliver them to the
 “ criminal judge, the stain of his own crimes and
 “ humiliation shall be wiped from the volume of
 “ his deeds, and he shall drink of the pure stream
 “ of pardon.” When the exalted monarch had abode some time in the centre of empire, Suleiman Khan brought them handcuffed to Teheran, and, seating himself at the extremity of the royal charger's halter*, thus humbly set forth his voice :—

“ Two motives urged me to crime—

“ Inauspicious fortune, and imperfect reason.

“ Punishment is surely my desert ;

“ Mercy my hope ;—for mercy is better than revenge.”

* In the East there are, besides particular Mosques, two other Places of Refuge held in a manner sacred—the outer door of the Harem or women's apartment, and the royal stables.

This being accompanied by ardent expressions of shame, the crime-pardoning spirit of royal mercy was aroused, and his infidelity was requited with forgiveness; and, through his lord's bounty, the cap of his distinction was elevated to the heavens; so that he again entered the threshold of obedience, and took up his abode in the street of security. As to Aly Himmet Khan and his son, after depriving them of sight, their limbs and members were scattered in the air from the mouth of a mortar vomiting forth infernal flames. Baby Khan Nankaly, and Abdallah Khan, governor of Zanzan, who had committed so many acts of treason (among others, that of blinding Tawahkal Khan), were deprived of the ornament of vision. The government of Hamadan was bestowed on Husain Kuly Khan; and Waly Khan Kajar, in requital for his ingratitude, was banished far from the royal majesty. In those days, the Nuwab Mahmud Mirza Afghan, who, from the arrangement previously described, had, agreeably to the decree of the lord of the age, taken up his abode in the retirement of Kashan, penned anxious petitions, and solicited from the Ministers the liberation of his hereditary dominions, and permission to set off for the accomplishment of his object. His sublime majesty granted his desire, and permitted him to depart: he also issued forth these peremptory orders, which conferred distinction on the Rulers of Khorasan — “ that
“ they, having adopted the steps prescribed by zeal
“ and energy in aiding and assisting the prince,
“ should, without difficulty, carry him to his here-
“ ditary kingdom, *i. e.* Caboul, and deliver it into

“his hand: and that they should persist in the execution of these orders, till the object of them was accomplished.” From kindness to his guest, the rights of hospitality were ordered to be continued to him, until the prince was conveyed with honour to Yezd (the abode of piety). The details of this affair will be hereafter recounted.

In the course of these events, the attendants of the Splendid Gate reported at the foot of the celestial throne, that Jaafer Kuly Khan, during the time of the imperial sojourn in Azarba'ijan, fleeing like a bat from the rays of the sun of prosperity, through an evil conscience, had concealed himself in the dark recesses of *Mount Maku*, and was passing his time in a desperate state among the Yezedi and Shakaki Kurds. On receiving the news of Husain Kuly Khan's revolt, he increased in boldness; and looking for further insurrections, he, with an army of Yezedi Kurds collected from Mush and Ba'izid, and his own adherents, besieged the fortress of Khoie, and subjected his elder brother, Husain Khan, the governor, to the distress of a siege. Husain Khan represented the nature of his position to the royal court, and prayed for assistance: an order was instantly issued, that Ibrahim Khan Kajar Davalu should set out with a resolute army; and, having collected his adherents and troops in Azarba'ijan, should advance to Khoie, and deliver Husain Khan from the distress of a siege. Ibrahim Khan immediately set out from the imperial residence; and, in concert with the cavalry and infantry of the country, having descended from *Mount Ghazan*, near Khoie,

Husain Khan joined him from the fort. Jaafer Kuly Khan, being informed of this, came to meet him; and between them there ensued a mighty battle and formidable concussion, which continued from midday until evening. In one moment, great numbers of the Yezedi and Shakaki tribes writhed in the dust, and a river of blood flowed outside of Khoïe. Jaafer Kuly Khan, as his fortune forsook him, fled from the field of battle, with his adherents; the victorious troops pursuing, and putting all they overtook to the sword. Numerous herds and powerful steeds became the prey of the valiant champions; while Jaafer Kuly Khan, according to his usual practice, after a thousand stratagems, reached the Kurdish tents. Such of the prisoners as were of the Dambali tribe were, through the intercession of Husain Khan, set at liberty by the world-subduing sovereign; but the Kurds were beheaded. The chiefs of the army were clothed in splendid dresses, taken from the imperial wardrobe; and Ibrahim Khan, in addition to his dress, had his girdle adorned with a diamond-studded dagger. This noble order was then issued:—“That the condition of the cultivators
“and soldiers may be benefitted, let the army break
“up; but let the troops remain in quarters at Ta-
“breez, ready to execute such orders as the king
“may issue.”

CHAP. XV.

AN ACCOUNT OF FIXING THE GOLDEN GATE ON THE SILVER SHRINE
OF THE HOLY MASUMAH*, &c.

As the keys of divine grace had opened to the fortunate sovereign, upright in manner, pure in faith, humane in sentiment, the gates of successive victories, the world-subduing energy of his mind determined, that, in return for such gifts and bounties, he would implore assistance from the interior recesses of the abodes of the Prince of Prophets, and the Chiefs of orthodoxy, the Lords of small and great (on whom be peace!); since the contraction or expansion, the binding or loosening, of human affairs are in their hands, and the regal authority is supported by them. He therefore commanded that the grace-abounding dome and sanctuary of the pure, prophetic female, descendant of Imaum Mouza, a virgin, whose honoured fathers and ancestors, up to Adam, had been either Imaums or Prophets †—the king ordered, that, previous to finishing the gilding of the dome, a golden gate should be fixed at the threshold, leading to this resting-place of cherubims: when skilful artificers and profound mathematicians emulated each other in the performance of the task; and so constructed a gate of such beauty,

* The tomb here spoken of is that of Fatima, daughter of Mousa Kazem VII. Imaum.—“ Les Persans appellent ce célèbre lieu *Masumah*, c'est à dire *l'innocente* ou *la pure*, à cause de la prétendue Sainte qui y est enterrée qu'ils nomment communément ainsi. Ce mot de *Masumah*, dans la théologie Mahometane, veut dire une personne qui a acquise une sainteté habituelle, et qui ne péché jamais.”—CHARDIN.

† This sentence is not clearly expressed in the Manuscript.

that the two globes of the sun and moon borrowed light from its splendor. By order also of the orthodox sovereign, Cheragh Aly Khan Nuw'ai bore to Koom (the Devout) this gate, brilliant as the sun, and fixed it in its proper place; and the gilding of the splendid dome, agreeably to the king's commands, was at the same time fully completed. Thus this excellent monument of piety exists in the world, inscribed with the illustrious name of the sovereign powerful as Jamshid; and immense sums of money, and considerable revenues, were expended on this blessed happy undertaking, which caused the hopes of all true Believers to be strengthened; the proud and poor alike continually uttering prayers for the king's glory and prosperity. Besides this, his majesty ordered to be erected, in his extensive dominions, various hospitals, charitable foundations, and beautiful edifices, the enumeration of which would cause us to be accused of prolixity. We may however state, out of so many buildings, the Kajar Palace, and the College of Koom, two Paradise-like structures, which were successively erected, and which shall be concisely noticed when occasion requires. At this period, news came to the hearing of the Ministers and counsellors of his majesty, that the spirit of Husain Khan Dambaly had taken wing to the abode of eternity; also, that Jaafer Kuly Khan, at the request of the rabble of Khoie, who were exceedingly attached to him, had, with great expedition, entered the fort, and assumed his brother's place. After an interval of some days, humble representations to this effect were presented from him, at the court of the victorious sovereign:—"If

“ the sun of royal benevolence should deign to
 “ shine on me, I shall be able to follow and emulate
 “ the example of my elder brother, in loyal obe-
 “ dience and devotedness of soul.” Although the
 sovereign, glorious as the heaven, had repeatedly
 witnessed his fraud and treachery, and that his words
 and deeds were always opposed to each other, and
 though this was strongly reflected on the mental
 mirror of the lord of the world, yet, however, this
 order, powerful as destiny, was issued :—“ If Jaafer
 “ Kuly Khan be sincere in the declaration of obe-
 “ dience, and desirous of faithfully serving the king,
 “ let his son proceed to our celestial court; and let
 “ him thus remove the mist of ambiguity, by the
 “ demonstration of sincere submission; so that in
 “ proportion to the purity of his sentiments he may
 “ participate in the royal bounty.” At this very
 time, Husain Kuly Khan, being alarmed at his pre-
 ceding evil actions, had secretly planned a retreat
 into Khorasan; but his dependants not only refused
 to follow him, but even prevented him in his pur-
 pose. He therefore, through fear, on the day of
 this occurrence, requested, by petitions from the
 ministers of the resplendent sanctuary, “ that as the
 “ revenues of Samanan are insufficient for his ex-
 “ penses, another district might be added to it, so
 “ that his income might equal his expenditure; and
 “ also set forth, that the compliance with this request
 “ would be an unequivocal manifestation of the king’s
 “ generous disposition.” His request was granted;
 and the splendor of the government of Kashan, and
 its district, was reflected upon the mansion of his
 deeds. As he was greatly pained by being child-

less, his majesty sent the illustrious Prince Muhammed Tuky Mirza * with him to Kashan, with orders that he should be always with his uncle, tranquillise his heart, and so deliver him from the bitter bonds of anxiety. The government of Samanan was committed to the fortunate prince, Muhammed Waly Mirza; and the district of Kazwin was graciously conferred on the illustrious prince, Muhammed Waly Mirza.

CHAP. XVI.

AN ACCOUNT OF THE ERECTION OF THE KAJAR PALACE.

THE world-adorning taste of the king caused him to direct that a spot of ground, replete with attractions, and situated about half a league from Teheran, should be laid out in a garden like the celestial Paradise, filled with all sorts of trees and odoriferous plants; and that on the summit of a hill, resembling a mound of pure amber, which commanded that garden, there should be constructed a heart-attracting residence. A decree, therefore, resistless as destiny, went forth, that the architects and gardeners should combine to display all their talents on this favoured spot. At that hour, which sometimes happens to Fortune's favourites, there was formed a garden of such beauty, that the splendor of its roses excited envy in the bosom of the roses of Paradise, and the meandering of its limpid waters outshone those of the Fountain of Life. Some parts of its surface being unequal, the hollows were filled up with sifted

* That is, the king saddled his brother with the maintenance and expenses of one of his sons.

earth; and in others the hillocks removed, so as to form a continued and perfect level. Fruit-producing trees* of every sort and country, odoriferous shrubs, vernal and autumnal flowers, were planted in every part of it. It was crowned by a delightful structure; and a Paradise-like abode, ornamented with firm bastions, strong curtains, and parapets. In front stood a lake; in the midst of which boiled up a fountain, like the Fountain of the Sun, spouting forth waters more lucid than the celestial mirror. At this auspicious moment, a firman was also issued to repair and gild the pure dome of the King of Martyrs; the explanation of which is as follows. Through ignorance, and the hurry of those who were charged by the late monarch to embellish the celestial dome covering the remains of the Lord of Martyrs at Kerbela, and from their not having accurately calculated the strength of the foundation, the dome gave way, rent asunder, and its gold-coloured bricks began to assume a lunar appearance: but in this same year, a faithful superintendant was appointed to remove the heaven-resembling dome; and to build another, of such solidity, that it should receive no injury in the revolutions of months and years; and that gold of so perfect standard should be used, as to remain untarnished in the vicissitudes of days and nights †.

* Pure Welsh, *Frwythalwç*—fruit-cherishing.

† The real state of this story is: Aga Muhammed Khan, the king's uncle, had determined to cover the dome at Kerbela with copper bricks plated with gold, in the same manner as the dome at Meshed Ally. But when the cost of the work came to be calculated, Aga Muhammed found to plate the bricks amounted to so large

Praise be to the Almighty, that, through the architectural wisdom of the orthodox sovereign, this pure vault became more solid than the empyreal vaults of the sky, and was covered with golden bricks more resplendent than the glorious sun! Thus the inhabitants of the whole earth are continually employed in uttering, with responsive Amens, the just praises of the incomparable sovereign.

“ God is the only source of prosperity and assistance.”

CHAP. XVII.

AN ACCOUNT OF THE OCCURRENCES OF THE YEAR 1214 OF THE HEJIRA (A. D. 1799):—THE DEPARTURE OF THE ROYAL TROOPS FROM TEHERAN TO KHORASAN.—THE CONQUEST OF NISHABOOR; AND A DESCRIPTION OF WHAT TOOK PLACE IN THAT COUNTRY.

WHEN the world-enlightening sun directed his face to the fortunate ascendancy, the frost-clad hosts of winter turned their backs to flight on the appearance of the gaily-clad armies of the spring. The tender herbage and the odoriferous plants put forth their heads in the gardens; whilst the tulip and lily, rejoicing in the meads, quaffed the goblet in the society of the Narcissus and the wild rose. Then, on the termination of the festival of the new year, the high-soaring Huma † eagle of the world-

large a sum, that he determined to use only copper tiles washed with gold. The ignorant and knavish Persian architect and goldsmith, sent to perform Aga Muhammed Khan's intentions, laid a weight on the dome it could not support; and put so little of the gold intended for the gilding on the copper tiles, and so much into their own pockets, that in a very short time, after leaving the work, the dome certainly made a very “ lunar appearance.”

† “ Maxima vis pugnæ.” Vide *Meninski's Dict.*

adoring sovereign expanded its wings to subjugate the remainder of Khorasan. The monarch who now reposes in the exalted heavens* had already rent asunder the links of king Shah Rokh's dominion, as well as the thread of his existence: his son, Nadir Mirza, abandoned the threshold of the prince of the throne of resignation, Imaum Reza (on whom rest salutations and benedictions!), and took shelter with the Afghans, where he remained until the news of the melancholy fate of the deceased monarch was spread far and wide in Khorasan. On that sad event, the victorious troops retired from Khorasan; and the present victorious sovereign was obliged to occupy himself in extinguishing the flames excited by the rebellion of Sadik Khan Shakaky, and in arranging the affairs of Azarba'ijan. Nadir Mirza regarding this as a favourable opportunity, advanced to Meshed the Holy, and stationed himself in that sacred district. Indeed, on his arrival, he despatched, to the foot of the exalted throne, petitions, with humble entreaties, indicating submission and allegiance; but from these the odour of sincere fidelity never refreshed the senses of the Ministers of the celestial court. When all the chiefs of Khorasan, excepting the Ameer Guneh Khan, governor of *Kabushan*, and Allah Yar Khan, governor of *Sabzawar*, joined the royal retinue, and in pursuance of the all-powerful command had obtained the honour of kissing the celestial threshold, then, for the first time, appeared

* Aga Muhammed Khan.

in arms the vigorous scion of the rose of fortune and prosperity, the new moon in the orbit of dignity and splendor, Prince Abbas Mirza †, a blazing star in the heaven of dominion, a bright planet in the sphere of spiritual power, munificent in nature, vigorous in action, polished in manner, noble in lineage, refined in taste. He was eminently distinguished: on his head shone the crescent-shaped diadem of succession; on his finger blazed the signet of planetary influence, denoting royal delegation; and with fifteen thousand bold horsemen,

“ Whose sole employment was to exercise the straight lance,
 “ Whose sole delight was the sword of Indian steel,”

he was commanded to advance to Azarba'ijan, and subdue the refractory chiefs of that quarter. As the victorious prince was now in the bloom of youth, and in the commencement of military command and the assault of foes, the Minister of State, Suleiman Khan Kajar, by order of the highly-dignified sovereign, accompanied the prince's triumphant retinue. A firman was also issued to Ibrahim Khan Kajar—who, by the royal command, had remained at Tabreez—to attach himself to the devoted train of the fortunate prince. Mirza Bazurg, whose ancestors had been frequently distinguished by the office of Vizir under former sovereigns, was now selected for his Highness's Vizir; and Ibrahim Khan, cousin to the illustrious sovereign, was appointed to settle the affairs of Irak and Fars, with an army raised in the same regions: and after these arrangements, by order of the

† Prince Royal of Persia.

supreme monarch, he advanced to the Plain of Kandaman. About this time, Muhammed Aka*, son of Divan Effendi, arrived at the court, durable as the heavens, on the part of Suleiman Pasha Waly of Bagdad, with suitable presents, and horses of the purest Arabian breed. He partook of the royal munificence, and was permitted to depart. After this, the triumphant troops, surrounded with great splendor, began their march towards Khorasan. At the station of Dolab, the son of Jaafer Kuly Khan Dambaly, who had been ordered to the presence, was honoured by kissing the curtain of the king's tent. Husain Kuly Khan, from Kashan, also arrived at the court, the asylum of the world, the seat of true Believers. Jan Muhammed Khan Kajar, Abbas Khan, and Husain Kuly Khan Davalu, with seven thousand spear-brandishing, iron-clad, thunder-resounding cavalry, proceeded, as an advance guard, by way of Sabzawar, to the Holy Land (Meshed), and for some days pitched their tents, attended by victory, in the station of Firoz-koh. Husain Kuly Khan, on account of a scorbutic eruption† which pervaded all his limbs, was commanded to pass his summer (ببلاق) in tranquillity, in that place favoured by Heaven, until his disorder should take a favourable turn. The bearers of the fortunate pavilion, proceeding by the route of *Jajarm* and *Asfarayn*, pitched the magnificent tent in the station of Bâm; in which place orders were given to Sadik Khan Shakaky and

* This fellow was the most profligate Turk I ever knew; and his abilities were equal to his profligacies. It was said at Bagdad that he poisoned his father, to obtain possession of one of his wives.

† علة عارضا سوداي. This is a periphrasis for the Leprosy.

Husain Khan, Kullar Akasy, with five thousand cavalry, resolute as Mars, and heroic in battle, to advance to *Chenaran*: and from the mental treasury of the lord of the universe, this lucid pearl was appended to their command-attending ears:—"If Mumash Khan Kurd expect the royal favour, let him put on the the kaabeh (*i. e.* coat) of obedience, and he shall then be exalted by a declaration of our approbation, like the pilgrims of the Assembly of Truth: but if, like a bat, he covers his eyes from beholding the sun of dominion, besiege his fort, and block up all ingress and egress; and report the state of affairs to the celestial court." The sovereign then unfurled the standard elevated as the heavens; and advanced from that region, in the direction of Nishaboor; in the vicinity of which city, the son of Jaafer Khan Nishaboory came out of the fort, accompanied by the chiefs of the city, touched the ground with the front of desire, and prostrated themselves in the dust of the court resembling the firmament. Now the object of the king's illustrious mind was the liberation of the fort of Meshed of Reza (to whom be salutation and praise!), and the chastisement of Nadir Mirza: he therefore commanded a body of musketeers, with skilful officers, to garrison the ark or citadel of Nishaboor, and that the exalted train should set out on their proposed march for that delightful region. Jaafer Khan Biyat, not being firmly rooted in the garden of allegiance, secretly sent this message to his uncle's sons:—"As long as you are able, post yourselves resolutely in the path of hostility: by no means permit the victorious army to enter the fort; and, as long as possible, place not your feet in the

“ path of obedience.” From the issuing of this order, the angry flame of royal indignation blazed up to the celestial sphere : but the king’s mercy always outstrips his wrath; he sent to the fort Hajy Ibrahim of Shiraz, and Mirza Shafia the vizir, with power to decide all differences, and direct the people of the fort to their true interests. Husain Kuly Beg by name, one of Jaafer Khan’s cousins, kindled in the secret temple of his heart the light of counsel from these trusty advisers, and, having tranquillized the inhabitants of the fort, hastened to the court, the asylum of justice : the inhabitants, however, on Husain Kuly Beg’s departure, again entered on the desert of opposition and hostility : in consequence of which, a firman, powerful as fate, was issued, “ to lay waste the country outside the fort, and closely to besiege Nishaboor.” The sage monarch’s troops, like the waves of the ocean, or a red plague sent from Heaven, hastened to surround the city ; and having encircled the fort like the bezel of a ring, they kindled the fire of destruction in the environs of the city, and spread to the wind the banners of rapine. Jaafer Khan, on witnessing the flame of imperial wrath, sunk down as the ashes of a consumed coal*, and prayed to be permitted to go into the fort, for the purpose of conciliating the people. The victorious sovereign, having commanded that his son and Husain Kuly Beg should be detained at court, permitted him to depart : but no sooner had he entered the fort, than, from his innate depravity, he concealed himself behind the wall of hostility, and exerted himself in

* This appears a beautiful simile.

offensive operations. The stormy ocean of his majesty's (the shadow of God) wrath raised thus violently by the gale of treason, the waves of it ascended to the zenith; so that, according to the orders of the lord of the sphere of dominion, the executioners broke the charm of the body of Jaafer Khan's son with the iron-cleaving sword, and dividing his members into morsels, scattered them on the surface of the earth, and discoloured the stones and clay with his blood. These were afterwards sent to the evil-disposed father, whose infatuated hand had destroyed the life and youth of his own child, and caused his head, hands, and feet to be separated from his body. Husain Kuly Beg received the honourable title of Khan; and had his bosom and shoulders decorated with robes radiant as the sun. A firman was now issued to the victorious army to take Nishaboor. Every morning, when the sun poured forth light from his celestial sphere, the area of the fort, from the firing of cannon and musketry, was enveloped in flame, so that the inhabitants of the place had a perfect spectacle of the Day of Judgment. The besiegers now filled up the water-courses which supplied the city, and the destructive axe or overpowering hatchet was employed to fell the fruit-trees. During forty days the people of the castle were placed on the rack-wheel of torture, or confined to the dark dungeon of punishment: at last, worn out, they had recourse to entreaty; their complaints and cries ascended to heaven; and weeping and wailing in the desert of weakness and astonishment, they became aware of the condition to which Jaafer Khan had reduced

them : they therefore sent Hajy Ruh Alamin, one of the most eminent and learned men of that country, accompanied by a cousin of Jaafer Khan's, to the heroic sovereign's equity-established court, to beseech for pardon, indulgence, and the royal mercy. These petitions of the citizens were granted ; and the Mulla Aly Asghar, the royal tutor, was appointed to conciliate the people of Nishaboory. Seeing this, Jaafer Khan Nishaboory turned the face of supplication to the bright court, and rubbed his forehead on the dust of the threshold of the pavilion guarded by Saturn ; when, in addition to pardon for his crimes, his breast and shoulders were adorned with robes radiant as the sun, he was honoured and exalted by royal patents assigning to him the government of Nishaboory, and was permitted to depart in honour and safety from the royal Durbar, the seat of equity. Terab Khan Baroujerdy, one of the fortunate train, was appointed, with a body of musketeers, to garrison Nishaboory. Notwithstanding the king's world-adorning mind was aware of the rebellious heart and treasonable designs of Sadik Khan Shakaky, yet, on account of the exigency of the times, his majesty forbore to notice his foul deeds ; and neither punished nor reprov'd him, but left him in the command of those troops whose chief he was, and directed him to form a junction with Jan Muhammed Khan Kajar, and to undertake, in concert with him, the siege of the fortress of Meshed the Holy. Husain Khan Byat was stationed at Nishaboory, as deputy to Jaafer Khan ; while the latter proceeded to Meshed the Holy, mingling with the royal train distinguished by victory, in the ranks of the guards dignified as heaven. On the

arrival of these ever-triumphant forces, Nadir Mirza took refuge in the fort. The formidable royal host then, like a circle, surrounded it on all sides. The villages and corn-fields were plundered and ravaged; but the sincere faith of the orthodox sovereign towards the holy prelates (on all of whom may blessings rest!) induced him to regard with due veneration the sanctuary of Reza, and to take into account the evils which must accrue to the inhabitants of Meshed, which city resembles the celestial mansions; and he therefore gave no orders for reducing the fort. Nadir Mirza, from the midst of this whirlpool of calamity, sought to reach the shore of safety by embarking on the skiff of weakness and contrition, from which he poured forth this intercession:—"If the unrivalled sovereign should entrust the fortress to me, his devoted servant, it will proclaim the unlimited compassion and boundless generosity of the sovereign of the world: and to strengthen the ties of allegiance and sincere friendship between us, I propose to bind in the silken bonds of marriage one of the retired and chaste princesses, to whichever of the princes, his sons, the beneficent sovereign may think proper."—As the conciliation of dependants, and giving aid to the fallen, is the distinction of liberal minds, his requests were crowned with success, and the gates of prosperity were opened for the admission of his hopes. On the fifteenth of Rabi-ul-awwal, the rays of the royal ensigus were reflected* on the ever-tri-

* It is difficult to render this in English: it means, that the brilliancy of the standards which immediately precede the king was reflected in the most distant banners of the army.

umphant standards, in the march towards Teheran, the capital of the empire. At the station of Chenaran, Ameer Gunah Khan was presented with a robe, and permitted to depart; and Mirza Muhammed Shafia, the vizir, was despatched in concert with him, to bring Nadir Mirza's illustrious and noble daughter to the abode of Prince Husain Aly Mirza, at the station of *Argghanan*. Jaafer Khan Biyat obtained permission to return to Nishaboor; and the retinue, numerous as the stars, next halted at four parasangs from *Ak Kelah*. Sadik Khan having arranged a league of sincerity with Aly Yar Khan, treacherously spread the carpet of fraud in the council-chamber, and solicited from his majesty (the shadow of the Almighty) permission for Aly Yar Khan to depart, under the pretext, "that, before the arrival of the royal retinue at the capital, he, having gone to his fort, might turn his attention to his most urgent concerns, that is, the preparation of his tributary presents, and supplies of corn and forage for the army; so that, on the arrival of the splendid retinue, the want of these things should not cause him shame and confusion."—The victorious sovereign, having exalted him by a royal dress, permitted him to depart; but observed, in the language of inspiration,

" This departure is without return."

Aly Yar Khan, on arriving at his fort, drew over his face the black veil of treachery, and, though he never quitted the castle, shewed clearly his wicked designs: but as his majesty's gracious mind was desirous to return to the capital, he attached no

importance to the termination of this affair, and therefore displayed the banner of departure from Ak Kelah towards the fortunate residence. Having conferred suitable distinctions on Ibrahim Khan Shad Lu, governor of Asfarayin, and on Saadat Kuly Khan Baghairy, he permitted them to depart to their respective abodes. In this place the Asaf of the State, Mirza Muhammed Shafia, conveyed to the royal camp, resembling the heavens, the Princess, concealed behind the veil of chastity. At the station of *Pul Abrishim*, from which to *Kalatak* there are fourteen parasangs, the route is destitute of water and forage :—

- “ In this, nothing moves but the star ;
- “ In this, nothing flies but the wind :
- “ The earth resembles a fiercely blazing fire ;
- “ And a lizard there is like a fish in a frying-pan.”

It was from this place the army, numerous as the stars, or like clusters of planets, made a night-march. The Ministers of Fate and Omnipotence let fall the curtain of darkness from the roof of heaven; and the azure sky, with its thousand bright eyes, tore asunder the line of guidance; so that the victorious troops in that desert, full of dangers, lost their road, and were wandering and moving about like the starry hosts in the expanse of heaven. The horsemen however, roaming about in every direction, were able to reach the border of safety; and when the world-enlightening sun arose from the eastern horizon, numbers of the infantry had dropped through fatigue: but when he ascended to the zenith of the sky, the intensity of the heat was so increased, that the steel armour on the warrior's breast re-tasted the

heat of the blacksmith's forge. The infantry, exhausted by thirst, parched up, wailing, and unable to stand, resigned their hearts to despair. On the arrival of the auspicious retinue at Kalatah, the intelligence concerning the thirsty wanderers in the valley of affliction was made known to his majesty and the Ministers of the fortunate threshold; and, notwithstanding the heaven-traversing steeds had already performed a journey of fourteen parasangs (*i.e.* about fifty-six miles), the king did not abandon the thirsty, but gave this order to the Ghoolams of the royal guard and the Ameers: "Fill whatever
" water-skins and bags can be found, with water; and,
" with a rapidity greater than that of the flashing
" lightning, and more uninterrupted than the showers
" of the rain-pouring clouds, let them be conveyed
" to the troops." The sovereign, (endowed with the Messiah's breath and *Khazar's* auspicious step,) from that abundant beneficence and mercy which is a part of his majesty's angelic essence, vivified in this manner the souls of the multitude who despaired of existence, and presented to them the pure beverage of life: so thus those who had directed their repose to the dark caverns of annihilation had now their pillow visited by the beams of the healthful sun, and, though standing on the precipice of destruction, were, by the king's humanity, transported to the abodes of life and existence. The army, with whom victory fixes her abode, halted during one day at Kalatah, to take some repose; and on the next the triumphant flags were unfurled, and the pavilion, magnificent as the heavens, was pitched outside Bustam. Husain Kuly Khan, who was living in great

tranquillity at Firoz-Koh, received an increase of honour by saluting the imperial stirrup. His majesty then halted at Damaghan; and the stores and baggage being sent forward, the king moved on by way of Chesmeh Aly, for the purpose of enjoying the pleasures of the chase in those mountains and plains. On the fifteenth of Rabi-ul-akhir he bestowed that splendor on the capital which the spirit confers on the body, or which the breath of the world-adorning spring sheds over the meadows.

CHAP. XVIII.

AN ACCOUNT OF THE ADVANCE OF THE VICTORIOUS BANNERS OF PRINCE ABBAS MIRZA, THE SUCCESSOR TO SPIRITUAL AND TEMPORAL POWER, TOWARDS AZARBA'IJAN.—THE REDUCTION OF THE FORT OF HUDAR, AND THE DISCOMFITURE OF JAAFER KULY KHAN.

PREVIOUS to the departure for Khorasan of his sublime majesty, the shadow of God, command had been given, as before stated, to the pearl of absolute power and universal sway, the sun of the heaven of triumph and grandeur, the successor to spiritual and temporal authority, Prince Abbas Mirza, to chastise the rebels of Azarba'ijan. On the return of his imperial majesty to Teheran,

“Fame filled this aged expanse (the world) with the report

“That the Sultan had seated himself on his throne.”

Then the intelligent bearers of news reported to the devoted Ministers of the world-protecting court, that the mighty prince, on arriving at Tabreez, the seat of dominion, had halted a few days, to give his army repose, and afterwards marched to Chemen i Yam. As Jaafer Kuly Khan, after his

brother's decease and his own entrance into the Fort of Khoïe, had sent his son to the court magnificent as the heaven, and thus pledged himself to continue in loyalty and obedience, the prince, possessed of Manucheher's presence, and prudent as *Houshung*, in order to prove the sincerity of the declarations of this person (who, being intoxicated by the wine of infatuation, was wandering in the deserts of error), sent to him one of the royal courtiers, and intimated to him a wish to bestow on him the happiness of an interview: but ambition, deceitful as Satan, had stuffed too much of the cotton of infatuation into his ears, for the advice or counsels of the illustrious sages to recall his distracted reason, or for the admonitions of the sincere and intelligent to induce him to embrace the means of prosperity and safety, and fix his abode in the street of good reputation. As his perseverance in hostility and arrogance, and his clinging to the robe of fraud and deceit, had become manifest to the counsellors of the Saturnian sphere, they accounted his punishment a necessary and an incumbent duty. The victorious banners were therefore unfurled, and moved in the direction of Salmas, for the purpose of battle and encounter. When Jaafer Kuly Khan learned the advance of the Vicegerent, he left one of his brothers in the Fort of Khoïe, and went himself among the Kurds (of evil origin), to procure aid and supplies, and assemble troops. He drew together fifteen thousand soldiers, partly from Erivan, and the tribes Yezdi Shakak and Sabiki, and, substituting treason for gratitude to his benefactor, prepared for battle. The Eels,

and other tribes in the territory of Khoie and Salmas, alarmed by the army, awful as the Day of Judgment, sought refuge in various fortified places; amongst which was the Fort of Hudar, which rivalled in strength and solidity the structures of the Ninth Heaven:—

- “ From its turrets, the inhabitants held intercourse with angels;
- “ From its cliffs, the eagles soared in company with those of the constellation;
- “ A vulture might reach its summit in a twelvemonth;
- “ And a hawk might arrive at the foot of it in a month.”

The fort contained immense riches, and was garrisoned by warlike champions; but to that period, the thought of the most powerful monarch had never reached beyond the contemplation of the side of its terrace. Notwithstanding this, the steel-hearted troops from every quarter hesitated not to undertake the reduction of so seemingly an impregnable fort; whilst the garrison, commanded and encouraged by Abdal Aka Kurd of Sabik (who, on the part of Jaafer Kuly Khan, defended this strong fortification and mighty bulwark), placed their feet in the circle of opposition, and, with firm reliance on the strength of the place, employed their hands in wielding the sword and spear. The army, rapid as lightning, made a general assault, and in the very first onset took this mighty fortress by storm. With the well-tempered edge of their flaming swords they committed the terrene existence of these vile wretches to the wind of ruin, and made most of them swallow the draught of destruction and desolation. The wealth which the inhabitants of that country had, in the course of so many years, col-

lected and stored up, became, in one instant, the object of plunder, and the subject of spoil and devastation.

When the affair of Hudar had been thus terminated, and the thorns of rebel-existence burned up by the flame of the enemy-subduing, foe-annihilating sword, the triumphant forces of the prince, splendid as Feridoon, turned themselves to the chastisement of the refractory. Jaafer Kuly Khan, with fifteen thousand men of demon-like appearance, mostly Kurds, composing the garrison of Khoie, and with the government artillery which he took from that place with excessive boldness and fool-hardiness, advanced one station forward, resolved to offer battle and contest to the Prince-Viceroy. By Jaafer Kuly Khan's directions, the country people, during several successive days, had overflown the Plain of Salmas with water; in order that the prince's troops, eager for the battle, plunging their feet in mud and clay, should not be able to extricate themselves from so terrible an abyss: however, ultimately, the advantage of that fraud and device recoiled on his own army, as all his cavalry which descended into the soft clay became the prey of the well-tempered sword. Finally, the illustrious prince, on the 7th of Rabi-ul-akhir, in the vicinity of Deelmakan, in the neighbourhood of Salmas, in conjunction with the Prime-minister, Suleiman Khan Kajar, Ibrahim Khan Kajar, and Ahmed Khan Mukaddam, Beglerbeg of Tabreez and Maragah, drew out in line of battle his right, left, centre, and wings, and corps of reserve*—a countless host, the pressure of whose

* Literally, "guard of ambush."

horses' hoofs scattered the globe of the earth into the air, like the eddies of sand by the wind :—

- “ The ears of heaven were deafened by the shouts of the heroes ;
 “ And the neighing of the steeds, rapid as lightning, silenced the thunder :
 “ The flash of their swords roused the celestial Eagle from her nest in the constellation.”

The valiant champions on both sides, now posting themselves in the lists of bravery, caused the fire of battle and strife to exhibit its brightest flame. The infantry, terrible as Mars, furious as tigers, applying the match to the volcanic chambers of the mortars, camel-guns, and muskets, dealt the flames of hell to their enemies' souls, and with the fiery blast of destruction and death burned up the demon-like bodies of the Kurds, their innately-depraved foes. The clangor of the trumpet distracted the aged Saturn seated in his lofty palace ; whilst the unmatched horseman of the fourth sphere (*i. e.* Sagittarius), in the expanse of heaven, deviated from his regular course, by the tumult of the field of battle and the dusty darkness arising from this conflict. Amidst this darkness, the poniard of the brave shone like the teeth of the laughing Ethiop. Now the demon-like flame of calamity mounts on high, from the shocks and concussions of this dread assemblage of warriors ; and the tremendous image of the Resurrection is manifested in the sublunar world : the fire-scattering cannon, swivels, and muskets, turned the gall of Mars † to water, and the body of Saturn became parched.

† To use a vulgar expression, “ Mars became white-livered.”

The countenance of the Moon assumed a dark hue; the path of the Milky-Way was burned up; and the earth's surface, from the world-illuminating explosions, resembled the sulphureous area of the hall of the Last Judgment. In short, the foe-subduing army of the prince (splendid as Feridoon) having obtained the victory over the insane enemy, Jaafer Kuly Khan, after his just and severe defeat, borrowing speed from the lightning and the wind, sought refuge in the Fort of Maku, one of the lofty forts of *Khachur*. The stores, baggage, artillery, and military chest of his army was shared amongst the victors. These brave men, bold as Houshung, with spears like *Gee'u*, and with drawn swords, pursued the multitude devoted to an evil end: whomsoever they came up with felt the weight of their merciless falchion; and thus many heads as well as prisoners were laid at the feet of the Vicegerent. The military chiefs and courtiers in attendance upon the vigilant prince, elated by a victory which might have rejoiced the spirit of Pir Dastan*, the echo of which might fill the vault of heaven to the last link in the chain of time, placed the foot of glory on the head of the Furkandan†, and fixed the basis of their elevation above the Seven Heavens. This victory opened wide the portals of security and prosperity to Azarba'ijan. The fame-seeking prince having come to Khoie, ordered Pir Kuly Khan Kajar, of Sham Biyaty, to remain there; and the victorious forces, moving from Khoie, arrived at Tabreez. The cultivators and other inhabitants of that country, some

* One of the names of Rustam, a Persian hero.

† Constellation of the Bear.

of whom, from the useless marches and counter-marches of Jaafer Kuly Khan, had been driven from their native place, and others overwhelmed with poverty and distress, when the Vicegerent's equity and justice became apparent, and they held in their embraces the beautiful bride of repose and peace, witnessing the general security and tranquillity, and congratulating themselves on their good fortune, returned to their abodes and residences, and came in crowds, to the enjoyment of ease and quiet. The gardener of the royal garden of justice scientifically extended the benefit of equitable irrigation over the face of all the villages and grounds capable of cultivation: the falcon and the dove, the hawk and the sparrow, nestled together; the tiger and the deer, the mountain-goat and the lion, reposed side by side. Those who conveyed the intelligence of this celebrated victory to the mighty sovereign's Durbar, the centre of the world, received from the munificent treasury of the monarch (attended by Saturn) robes of gold tissue, and quaffed from the tavern of his generosity dregless wine, in the delightful goblets of favour and condescension.

CHAP. XIX.

AN ACCOUNT OF MAHMUD MIRZA'S (THE AFGHAN) ARRIVAL, A SECOND TIME, AT THE SATURNIAN COURT; AND OF HIS STAY AT TEHERAN, THE CAPITAL.

MAHMUD MIRZA, on arriving at Yezd (the seat of orthodoxy), left there his younger brother, Firooz Mirza, and proceeded to Khorasan; and on his arrival there, Ameer Hassan Khan Tabasy, and Ameer

Aly Khan Arab of *Khazimah*, governor of Ka'in, agreeably to his imperial majesty's order, marched to his aid, and exhibited unbounded devotion: they united their forces, and advanced by way of *Ka'inat* with such alacrity and zeal, that they thought it not expedient to make a moment's delay, which might tend to retard the subjugation of Kandahar, and the extermination of Prince Zemaun. When Kaiser Mirza, son of Prince Zemaun, and governor of the district of Herat, was informed of their purpose, he ordered Zemaun Khan Durrany, Timur Khan Timury, and Ishak Khan Karaby, to repel the invaders; and, agreeably to the royal order, they advanced to meet them. Then the furious lion and the enraged tiger closed in battle; and through the agency of spears and swords, they made the world too narrow for each other. The aid granted to Mahmud Mirza Afghan, through the powerful fortune of the just and equitable sovereign, was at first successful, and produced a fracture in the foundation of the imperial palace of Kaiser in the vicinity of *Ferah*, so that the forces of his opponents retired to *Herat*; and a very large body indeed, nearly the whole of the Afghans, having taken refuge under the shadow of Mahmud Mirza's victorious banners, his affairs assumed an appearance of ascendancy, and, through the unshaken fortune of the matchless sovereign, *Ferah* also became inclosed within the castle of conquest. Equally delighted and triumphant, he appointed his son Kamran Mirza to the government of *Ferah*; whilst he himself, with Ameer Aly Khan, and an army ardent for battle, saddled the charger of enterprise, and

urged the steed of victory on to Herat, at length pitching his tents outside that city (beautiful as Paradise). During twenty days he employed every exertion to capture the city; but still the beloved object of desire, standing behind the curtain of Destiny*, removed not the veil from her face; and the Afghans, who had joined Mahmud Mirza, now permitting themselves to be seduced by the lures of Kaisar Mirza, plundered his camp, and afterwards dispersed themselves. When Mahmud Mirza, from the revolution of varying fortune, beheld his faithless mistress reconciled to the enemy of his prosperity, his colour became changed, the standard of his fortunes sunk, his face was purpled with tears of blood, and he fled with precipitation. Mir Aly Khan Ka'iny also drew off his forces, and directed his march to Ka'in. Kamran Mirza in like manner, greatly disappointed, retired from Ferah to Yezd; and represented, by letters to the just court, the events which had occurred. The year before, when the banners distinguished by victory had been unfurled in the direction of Khorasan, Jehangir Khan of Gulpaijan was ordered by the sovereign command to Yezd (the abode of true worshippers), to conduct Firooz and Kamran towards Herat; so that on the victorious sovereign's arrival in that region, the governors of Khorasan, pursuant to the decrees resembling those

* This figure is by no means confined to the Persian, but is to be met with, not unfrequently, in the Bible:—

“ The Virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn :

“ The Daughter of Jerusalem hath shaken her head at thee.”

2 Kings, xix. 21.

of Heaven, should proceed with them, and seat the princes on the throne: but as some delay took place in the arrival of the auspicious retinue, partly from the time consumed in the reduction of Nishaboor, and partly from the siege of the holy territory (Meshed), the bride of their desire put not forth her face from the curtain of concealment. On the arrival of the royal household at Teheran (the seat of government), the two princes, along with Jehangir Khan, came to the imperial court. His majesty, the shadow of God, conferred favours on them: and when they had rested a few days and recovered from the fatigue of travelling, by the king's command they set out for Isfahan, in order that, by passing a short time in surveying the delightful scenes of that heart-attracting region, the pains of exile might be banished; until, at the proper moment, the world-illuminating policy of the sovereign should again lay the foundation of their prosperity and sovereignty. Mahmud Mirza continued his flight from before Herat without interruption, and threw the reins of his will on the neck of the steed of Destiny. He fled, in all directions, like a whirlwind, over mountain and plain. After some days he arrived at Merv Shah Jehan, and went from thence to Bokhara*. Relying on the conformity of the religion and faith of the inhabitants of those countries, he hoped by their means to open the gates of prosperity with the hand of supplication; and he therefore grasped the skirts of Shah Morad Usbeg, commonly called *Beggy Jan*. But after a short time, observing, from his manner,

* The inhabitants of Bokhara are Sunnis, as are the Afghans.

that the image of assistance and generosity was not reflected from the mirror of Beggy Jan's mean spirit, he departed from thence to Kharezm, under the pretext of making a pilgrimage to the House of God (Mecca). As the governor of that province was in the bond of sincerity and allegiance with the victorious sovereign, he therefore noticed his arrival with great respect, and furnished him with all the necessary means for reaching the celestial court; where, on his arrival, the equitable monarch also received him with augmented favour; and, by his intimation, Prince Mahmud took up his quarters in the abode of his majesty's Prime-minister, the Vizir Mirza Muhammed Shafia, who, in conformity to the command of the incomparable sovereign, displayed the greatest zeal in treating him with respect and honour, daily conferring on him happiness and distinction, by presents from the treasury of the friend-protecting, enemy-consuming monarch. In like manner, the Afghan chiefs, who in all the varieties of his fortunes, whether of elevation or depression, distress or affluence, had travelled in the road of sincerity and faithfully performed the duties of sympathy and loyal service towards him, partook of the royal munificence and benevolence, in proportion to their respective ranks.

CHAP. XX.

AN ACCOUNT OF THE SPREADING OF THE CARPET OF GLADNESS AT THE FEAST OF BRIDAL JOY, ON THE OCCASION OF THE MARRIAGE OF THE ILLUSTRIOUS PRINCE MUHAMMED ALY MIRZA.

WHEN the breeze of autumn advanced into the rose garden, and the chill wind stretched forth its hand to scatter the gold coins of the vine*, the king's world-embellishing mind determined that the chaste and recluse beauty (the description of whom has been before traced by the strokes of the musk-scented pen) should be exalted by the honour of cohabitation with the splendid new moon of the heaven of glory and brilliancy, the bright morn of the horizon of greatness and prosperity, Prince Muhammed Aly Mirza. The announcement of joy †,

* The leaves of the vine turn to a golden hue before they fall in autumn.

† The following is an account of a marriage celebrated A. H. 376 (A. D. 986), at Cordova in Spain.

“Après la campagne, Almanzor célébra dans Cordue les noces de son fils Abdelmelic avec la jeune Habiba sa petite fille. Toute la ville prit part aux fêtes, les pauvres et les hospices reçurent d’abondantes aumônes; un grand nombre d’orphelines furent dotées et mariés, des distributions faites au peuple, et des prix accordés à tous les faiseurs d’épithalames. La cérémonie du mariage eut lieu dans les superbes jardins appelés Alameria, et le roi en fit don à son Hajib à cette occasion. Toute la noblesse de Cordue avait été invitée. L’épouse fut promenée par les rues sur un char de triomphe, elle était accompagnée de toutes les jeunes filles de la ville, et marchait au milieu d’une escorte composée du Cadi, et des témoins du contrat, et de tous les Seigneurs de la Cour, des Sheiks, des Généraux, et des principaux habitans. Quand le cortège fut rentré, l’épouse fut conduite à un pavillon dont l’entrée était défendue par une bande de jeunes filles, armées de bâtons d’ivoire garnis d’or. Abdelmelic devait franchir

and the glad tidings of festivity, were spread over the world: the porter of Paradise threw open the gates of delight and bounty, in the face of all the inhabitants of the earth. Nobles and princes, from all quarters, directed their steps to the court of the world-subduing monarch; the managers of bridal festivities began to ornament the streets, to embellish the porticoes and dwellings, and to decorate every apartment with astonishing pictures and drawings. The musicians, with harmonious lays, imparted fresh ardour to banquets resembling those of Paradise; the fiery-handed pyrotechnists, in lightning-scattering flames, composed the forms of raging lions and the figures of furious elephants; the magic-versed jugglers, delusive as fortune, with a single hand exhibited thousand-handed tricks; and during one week, the high and the humble, openly and secretly, passed their time in mirth and happiness. When,

“ On a night more happy than the morning of union,

“ More diffusive of perfume than the amber-scented ringlets of
a mistress,”

they led from behind the curtain of retirement and the sanctuary of chastity, and conducted to the heaven-like portico and the roseate apartments of the highly-dignified Prince, the chaste recluse, who had been nourished by the nurse of the universe,

“ franchir l’obstacle qu’elle lui opposait, il-y-parvint à l’aide de
“ ses amis qui paraient adroitement tous les coups des jeunes filles.
“ Des que Abdelmelic eut forcé le passage la musique se fit en-
“ tendre de toutes partes, et la nuit se passa au milieu des plaisirs
“ et du fêtes qu’éclairait une multitude infinie de flambeaux.”

MARLES *Hist. de Dom. des Arabes en Espagne.*

and dressed by the face-embellishing tire-woman of the world. Beholding her, the rosebud in the parterre of roses burst with envy on being denied the office of bearing her veil. From gold and silver trays, diamonds and pearls, dirhems and dinars were scattered on her diadem-gracing head; and on this occasion the produce of the mine and the gifts of the sea were exhausted. The nobles and the courtiers, on the termination of the nuptial festivities, presented at the court of the world-subduing sovereign considerable donations, rare objects, and precious gifts, in countless quantities; and, in return, were honoured and distinguished by receiving splendid dresses and abundant largesses.

CHAP. XXI.

AN ACCOUNT OF THE ARRIVAL OF MIRZA MEHEDY ALY KHAN FROM HINDUSTAN, AS ENVOY TO THE SUBLIME PORTICO; AND ALSO THAT OF TIPPOO SULTAN'S AMBASSADORS, AND THEIR DEPARTURE.

WHEN the report of the triumphant sovereignty of his majesty, the shadow of the Almighty, conferred splendor on the ears of the angels around the celestial throne, it was echoed back by an intelligent Envoy, endowed with foresight and penetration, sent from the mighty empire of England; which, in the wisdom of its government, and the production of all that is wonderful and curious, concentrates all that intellect and superiority can combine, and, by the wondrous results of lucid genius and sagacity, produces anew the miracles of Jesus. The communication made to the king on this occasion

was as follows:—“ Whereas the Almighty having
 “ placed the reins of government over the people
 “ of Iran in the powerful grasp of his sublime
 “ majesty, who has opened wide, before the face of
 “ young and old, the portals of excellent institutions:
 “ and as dignity and splendor have decorated the
 “ cheeks of the graceful beauty of his prosperity
 “ with imperishable ornaments, and have purged the
 “ rose-garden of his fortune from the brambles and
 “ thorns of loss and disgrace, it is wished to renew
 “ the compacts contained in the ancient treaties
 “ existing between these two great empires.”—

In consequence of this, on the part of the highly-dignified Ruler of England, an intimation was given to the Ruler of the realms of Hindustan, who by his sovereign's command had displayed the banners of absolute power in that climate, that he should despatch some of his confidential agents with curious presents from Hindustan, and rare gifts from the English realms, to the court, the asylum of the world; and should at the same time write a Letter, containing congratulations to his majesty, and comprehending assurances of friendship. Conformably to the king's intimation, the exalted Mirza Mehedy Aly Khan, entitled Behadur Hashmet Jung, originally from Khorasan, and eminent for understanding, arrived at court in the end of Rabi-ul-awwal. The Mirza presented the Letters and presents, with which he was charged, to his sublime majesty; and, in return, became an object of the favour and munificence of the monarch of the universe.

At this period there also arrived eloquent Envoys

from Tippoo Sultan, sovereign of the Dekkan, with curious presents and gifts of immense value ; among which were three elephants, strong as the heavens. These envoys also partook of the disinterested bounty and munificence of the king : but as at this time the account of Tippoo Sultan's death, and of his kingdom being transferred to the English dominion, reached the acute hearing of the Ministers, the envoys returned to their respective countries.

The pen of description shall shortly detail, in its proper place, the affairs of the kingdom of Ingreez, called also *Ingilterrah* (*i. e.* England); with an account of the arrival of Captain John Malcolm Behadur on the part of the Governor of Hindustan, pursuant to the command of the highly-dignified and puissant King of Ingreez.

About the end of this year, Allah Yar Khan, governor of Sabzawar, laying the hand of resignation on the mantle of pardon and clemency with which the victorious sovereign is constantly clothed, implored forgiveness for his past offences, and was permitted to enter at the gate of supplication : he therefore despatched a confidential agent to the celestial Durbar, and entreated that one of the royal servants should be appointed to conduct the noble recluse, the beloved nursling of his chaste lady (*i. e.* his daughter), to the female apartments of royalty. Agreeably to his request, Mirza Asad Allah, secretary to the Prime-minister, was selected for this office.

CHAP. XXII.

AN ACCOUNT OF THE SOVEREIGNTY OF FARS BEING CONFIDED TO PRINCE HUSAIN ALY MIRZA, AND THE REGION OF MAZENDERAN TO PRINCE MUHAMMED KULY MIRZA.

THE exalted energy and sublime conception of the sovereign, equitable as Feridoon, decided that young lions from the forest of dominion, and moons of the sphere of splendor and authority, who had been nourished in the shade of the phoenix-like pavilion, and on whom the rays of royal instruction had been reflected, should be constituted Rulers in separate realms, and be invested with power over different countries. Agreeably to this decision, the government of the kingdom of Fars was committed to the energy of the Prince Husain Aly Mirza, of solar-like aspect; and the supreme authority over the paradise-like region of Mazenderan was conferred on the Jamshid-resembling Muhammed Kuly Mirza. The confidential counsellor, Cheragh Aly Khan Naw'ai, was raised to the office of Atabek to the Prince Husain Aly and the Vizirship of Farsistan, and Mirza Nasr Allah was distinguished by being appointed Vizir of Mazenderan; the train of each prince being composed of several noble Kajars, highly trustworthy and loyal, who were to be admitted to deliberation, on such affairs of State and emergency as might occur. Then the Almighty raised the splendor of the world, by putting it into the king's mind to move the sublime royal standard from Teheran, the capital, towards Koom (the orthodox), for the purpose of visiting the pure tomb in which

reposes the jewel of the casket of prophecy and divine mission, *Fatima*, the daughter of *Musa*, son of *Jaafer* (on all of whom be the blessing of God!) The sovereign, on his arrival at that place, the foundations of which are established in divine mercy, duly performed the conditions of pilgrimage and supplication, and the duties of submission and humility. He besought the saints reposing there to bestow their divine influence and assistance on his enterprises, and to employ their intercession for his prosperity. During several successive nights he was employed, inside that hallowed edifice, in reading the Koran and observing the stated times of prayer, as well as interceding for the glory of both habitations and the resurrection of both worlds. From his charities bestowed in silver and gold, the laps of the indigent and helpless became the envy of the mine: he also imparted joy and gladness to the learned and the Seids, whose appointments were multiplied by new grants, and by his unlimited acts of bounty. Besides this, an order was given to skilful architects and mathematicians, profound as Euclid, to rebuild the edifices and oratories, which in the course of months and years had fallen into a state of destruction and ruin: and a command, powerful as that of Destiny, was also issued, to build a new College, called *Faiziyeh* (*i. e.* Proceeding from bounty), and also to gild the dome of the august *Masumah*, and to repair the Mosque of *Imaum Hasan Askary* (on whom be peace!). He also directed to be rebuilt the hospital and caravanserai dedicated to the Sacred Threshold; as well as the baths and bazaar for the resi-

dent pilgrims of the Threshold (the resting-place of angels): in short, it is impossible for the page of description to give a detailed account of those edifices which were built in consequence of the king's visit, and which now soar to the skies. After the victorious sovereign had performed all the duties of pilgrimage, he returned from Koom (the abode of orthodoxy), to his capital, Teheran; and the light of the Garden of Splendor, the mine-bestowing, ocean-giving, Prince Abbas Mirza, the successor to spiritual and temporal power, returned victorious and triumphant from his auspicious journey into Azarbai'jan, and obtained the honour of a joyful interview with the king.

CHAP. XXIII.

AN ACCOUNT OF THE EVENTS OF THE FORTUNATE YEAR 1215 OF THE HEJIRA, A. D. 1800.—THE DEPARTURE OF THE AUSPICIOUS RETINUE TO KHORASAN, AND THE DETAIL OF THE AFFAIRS OF THAT REGION.

- “ The new year hoisted its flag of joy on the plain ;
- “ The snow-clad troops of the winter began their retreat ;
- “ The mountains put off their ermine caps,
- “ And the bright troops of the sun mustered on their tops.”

AGAIN the rose-bed of Fortune, through the happy influence of advancing spring, attained the splendor of Joseph; and the aged world once more assumed the beauty of Zuleikha. The breath of the life-bestowing breezes of spring brought forth, on the virgin branches of the rose-tree, flowers beautiful as the cheeks of the Messiah; and the imperial rose of sovereignty, with the dignity of Suleiman, sat on the emerald-coloured throne of the rose-bush. The

friend-protecting, enemy-consuming sovereign, (may he ever be attended with auspicious fortune!) on terminating the festival of the new year, proposed, at the banquet of council, the measure of unfurling his waving banners in the direction of Khorasan the Blessed. In the mean time, Turrah Baz Khan Afghan, by order of Zemaun Shah, came, on the part of Wafadar Khan, the Grand-vizir, to Hajy Ibrahim Khan, the Prime-minister; and the following is the substance of his message, and the pith of his crude proposition:—"that Zemaun Shah, obedient to "friendship, would not put his foot in the stirrup "of war; nor should the victorious sovereign put "his docile, high-bred steed in motion in the route "of Khorasan." This request covered the sovereign's enlightened soul with the dust of indignation, and his auspicious countenance was averted from the acceptance of such a petition. The determination, therefore, of proceeding to Khorasan was definitely arranged. According to the tenor of preceding statements, every increase of kindness towards the treacherous Sadik Khan tended only to augment his treason: every day his treachery became more apparent, so that he placed himself in the attitude of one lying in ambush and sporting with his own blood; and, among other things, he led astray Mumash Khan Kurd. A resolution therefore for his apprehension and punishment, which the exigencies of the times required should no longer be deferred, was announced by the mighty sovereign; and a few days before the march of the army, a firman was issued for his arrest and im-

prisonment. Stretched on the bed of sickness and disgrace, his eyes, which were those of tumult and faction, were closed from the vision of this world, which he thus bade adieu. His brother, Saru Khan, was appointed to the eldership (or command) of the Shakaki tribe. Turrah Baz Khan, being permitted to depart, received this answer to his proposal:—"The clasp of the pearly string of the necklace of dominion is fastened only by the sharp point of the poniard; and the diamond collar of universal sway can only be loosened by the fingers of spears and swords. Our auspicious sovereign claims his hereditary realms, nor will he desist from subjugating Khorasan. If others put forth pretensions to that kingdom, the decision must come by the eloquence of the sword; and in the mean time, the correspondence must be conducted through the medium of arrows and spears."

CHAP. XXIV.

A SUMMARY ACCOUNT OF THE KINGDOMS OF INGILTERRAH, CALLED INGREEZ; AND THE APPOINTMENT OF CAPTAIN JOHN MALCOLM TO THE EMBASSY OF IRAN, BY MARQUIS LORD WELLESLEY, GOVERNOR OF HINDUSTAN, AGREEABLY TO THE COMMAND OF THE KING OF INGREEZ: AND VARIOUS OTHER MATTERS.

THE kingdom of Ingilterrah (*i.e.* England) is composed of two great islands, and divided into three kingdoms: its length is 380 English miles, and its greatest breadth 300: it is completely surrounded by the sea. This country contains excellent pasturage and beautiful meadows: fine wool is also pro-

duced there. The water is abundant, and the mines are of various kinds. The inhabitants are robust; the horses delicately formed, and swift; game is very plentiful; and the quantity of wood and coals is immense. The people are opulent: it possesses excellent emporia for commerce, where the most costly stuffs and merchandize are met with, and become the objects of purchase and sale. They make, in great quantities, all sorts of watches, military arms, engines, penknives, silk and woollen cloths, of an excellent and beautiful workmanship. The English are high-minded and magnanimous; skilful, sagacious, and intelligent; and their noblemen, honoured and esteemed, are possessed of good faith and sincerity. Their power at sea exceeds that of all Europe. The capital of Ingilterrah is named London; a city of great extent, and delightfully built: that part which is called the City contains solid edifices, great inns (of court), academies, highly-ornamented churches, and beautiful school-houses. The royal palace of Ingilterrah is called Parliamentu, which is the place of assembly for the counsellors of the realm. The river Tameez flows through the midst of the city: there are three bridges constructed over it. The kingdom is divided into 52 Iylets, or counties. In short, when the sovereignty of this kingdom came to a lion-subduing woman, Lizabet (*i. e.* Elizabeth) by name, the people of Ingilterrah, during her days, greatly increased in power. This woman, who was exceedingly intelligent, politic, and subject-protecting, fought at

sea against Filip Shah,* king of Aspaniol (*i.e.* Spain); and though this Filip collected many ships, immense stores, and experienced soldiers, he suffered a great defeat, and the nation of Ingilterrah attained great power and might on the face of the ocean. In her days, the Compania, which is the title of those who superintend the affairs of Hindustan, was appointed † * * * * *; and the commencement of their power in Hindustan was as follows. The people of France, as well as of Ingilterrah, had taken possession of some forts and towns on the eastern shores of the Peninsula of India, and also obtained the supreme power in some islands adjacent to each other's possessions; and exercised, in those places, by their respective strength, uncontrolled authority and dominion. At a subsequent period, when disorder and confusion arose in the French Government, several battles were fought between the French and English nations; and the latter, being possessed of greater force by sea in the regions and places under their jurisdiction, they expelled the French from the forts and towns along the coast of India, seized their various territories, and remained sole and absolute masters in those countries. By degrees, they extended their dominion and authority; and, partly by war, and partly by treaty, imposed tribute on the Sovereigns and Rulers of the countries situated along the coasts of India; whilst other Indian Princes, influenced by their own interests, formed alliances with them, so that their power and dignity reached the highest elevation. The western side of the Penin-

* Philip II.

† The Manuscript is illegible here, from damage by sea-water.

sula of India was governed by Tippoo Sultan, a powerful and mighty prince; and his kingdom, which was called Mysore, in beauty and organization like the spring, was managed with perfect order and well-regulated splendor. The English people fought against him several times: at last, in the year of the Messiah 1802, Tippoo Shah was slain, and all the realms which had been under his government fell into the hands of the English troops, so that they obtained an increase of power and dignity beyond all limits. At the present date, the provinces belonging to the English in Hindustan are more numerous and extensive than the countries they possess in Aroopa (*i.e.* Europe), and the island of Irelandah (*Ireland), which was under their sway before these events: therefore we may truly say they have added kingdoms to their kingdom. Their Indian possessions are divided into three Governments: the first, that of Calcutta or Bengal, extends along the course of the river Ganges; the second, that of Madras, along the Coromandel coast; the last is that of Bombay. The English State has not introduced any innovations into India, but remains occupied in the administration and regulation of affairs: the maintenance of all descriptions of troops, and the expenses of naval armaments for India, belong to the Compania, which is settled in Ingilterrah. The Compania has entered into partnership, alliance, and friendship with the nation † * * * * under their own responsi-

* I am afraid I must admit the Persians to be not far advanced in geographical knowledge.

† The Manuscript is illegible in this part, from the cause already explained.

bility. The supreme direction of affairs, the movement of the troops, the internal regulation, administration, and arrangements, all depend on the king: the disbursements, changes, and all other matters connected with the country, rest with the Compania, who also, in an eminent degree, derive great profits and advantages from the commerce of Hindustan. In short, after the death of Lizabet, James the First became king. At present, Jarge the Third possesses the sovereign power: he has reigned fifty years over this kingdom, and proceeded in the paths of equity and justice. From ancient times, until the present period, the bond of union and friendship has firmly subsisted between the States of Iran and Ingreez, and there has always been an uninterrupted succession of envoys and ambassadors. This year, therefore, Marquis Lord Wellesley, who had been lately appointed to the splendid rank of Vizir and the office of Governor-general, selected, by order of the king of Ingreez, as Envoy to Iran, Captain Jan Malcolm Behadur. Marquis Wellesley's origin is from the kingdom Irelandah: he is one of the nobles of that country, and of ancient lineage. In the first instance, he was one of the counsellors of the English realm: on account of his skill in affairs, his integrity, innate talents, bravery, and unbounded liberality (which exceeds all description), sagacity, and penetration, he was nominated to the Government of Hindustan; on which kingdom he conferred the greatest lustre, by his intelligence, experience, undaunted bravery, generosity, and energy: he possessed consummate policy and dauntless intrepidity, to so high a degree, that although, on his appoint-

ment to the Vizirship, there existed an obstinate war between the empires of Ingreez, Roos (*i. e.* Russia), and Fransah (France), and the States allied with these Powers, yet, through divine grace, joined to his eminent loyalty and sagacious foresight, not the smallest symptom of weakness appeared throughout the empire of Ingreez. Captain Jan Malcolm Behadur, on account of his innate abilities, experience, bravery, liberality, and prudence, was admitted to the intimate confidence of Marquis Lord Wellesley; and was at first sent by him, along with his brother Lord Wellington, to the Dekkan and Nagpore, where he fought and obtained the victory. He was afterwards detached, with Lake Behadur, into Hindustan, where he fought a severe battle with general Perron, originally a native of Fransah, but engaged in the service of the Marhattas. He defeated General Perron; and set at liberty one of the kings of Hindustan, a lineal descendant from Timur Gur Khan, who was a prisoner in the hands of the Marhattas. This action greatly increased the name and celebrity of Captain Malcolm, who was afterwards appointed Envoy to Iran.

When he arrived at the port of Bushir, his sublime majesty appointed Faty Aly Khan Nury, lieutenant of the royal guards, a prudent and sensible man, to be his Mehmandar; and commanded, that the duties of hospitality and reverence, in every region through which the envoy passed, being carefully performed, he should conduct him to Teheran the capital. On a day more fortunate than the morning of the new year, the region-subduing monarch, like the world-illuminating sun, ascended his

heaven-resembling throne, and appeared to the beholders as the fourth heaven enthroned on the eighth sphere: from the rays of his Lunar Crown* (a diamond), the moon hid her celestial crown: from the brilliancy of his Ocean of Light (another diamond), the sun's ocean of light no longer retained the power of raising its waves. The Franc envoy, a personage endowed with intellect and frankness, of profound knowledge, versed in the most subtle intricacies and conversant with the most abstruse sciences, pleasing in speech, skilled in many languages, and experienced in the science of eloquence, being accompanied by three or four eminent men of the country, obtained the honour of an audience, came to the foot of the sublime throne, and quaffed the delicious wine of desire from the magnificent cup of the mighty sovereign. After some days, he exhibited, in the vestibule of royal inspection, by way of presents, several objects in steel, mirrors brighter than those of the senses, fans of sandalwood and ebony, birds of melodious notes, costly-flowered and plain silks, from Frangistan and India; all which obtained the honour of the sovereign's approbation. In conformity to the commands of the unequalled sovereign, the Ministers of State and the principal officers of the court, regarding the arrival of this distinguished envoy as the abundant source

* One of the large diamonds in the possession of the King of Persia is called Taje-mah (Crown of the Moon); another, the Dereya-noor (the Sea of Light). The reader will see more respecting these jewels in the Preliminary Matter to this Work, p. cxxvii, &c.

of delight, and worthy of all reverence, prepared the hospitable banquet for his reception, and spread their tables with delicacies of every description. In truth, Captain Malcolm was endowed with every accomplishment, theoretical as well as practical. In his embassy to Iran, there occurred not, on his part, the slightest omission or act which could raise a scruple in the mind of the most clear-sighted observers. His imperial majesty regarded him with the eye of esteem, and he received a high station in the exalted service; for his conduct and manners became every way acceptable to the victorious sovereign's mind. He possessed a hand as bountiful as the vernal showers, and inscribed the character of pure morals on the page of Fortune. In short, when the duties of diplomacy had been performed, a treaty was framed, which, conformably to the wishes of the Governor of Hindustan, was founded on the basis of concord, and contained stipulations of esteem resembling the correspondence of friends; which being submitted to the perusal of the king's Ministers, a compact thereupon, stipulating similar obligations, and containing the like conventions on the part of the sovereign whose hosts are numerous as the stars, was transcribed by the pen of writers skilled in tracing characters resembling those of Mercury. This being sealed with the signet of Suleiman Khan, was delivered into the envoy's hands; the substance of it was as follows:—"The
" two high States being regarded as one, are to ob-
" serve friendship with their mutual friends, and

“ enmity towards their mutual enemies : if any
“ other Power should assume a hostile position to-
“ wards either of these two States, the other is then
“ to commence hostile measures against the foreign
“ aggressor, and to exhibit friendship and assistance
“ to the State so attached*.” When all the rules of
diplomacy had been thus complied with, the highly
talented and comprehensive-minded envoy and his
suite received, in proportion to their rank, both
distinction and wealth, by splendid dresses and
valuable gifts. Hajy Khalil Khan, chief of the
merchants, was appointed, on the part of his ma-
jesty, ambassador to Hindustan, in charge of his
majesty’s answer to the Supreme Governor of that
country. He shortly afterwards set out, to fulfil
his mission, in company with the envoy, who was
returning to India.

* In the Notes, when published, will be found a copy of this Treaty, and how it affected my negotiations in Persia.

CHAP. XXV.

AN ACCOUNT OF THE APPOINTMENT OF THE VICEROY AND OTHERS
TO SETTLE THE AFFAIRS OF MAZENDERAN, AND THAT OF
IBRAHIM KHAN TO KHORASAN — THE DEPARTURE OF THE
ROYAL STANDARD—AND ALSO A DESCRIPTION OF ALLAH YAR
KHAN'S CONDUCT.

His majesty next appointed the Viceroy of the exalted monarchy, and the successor to the splendid Caliphate, the illustrious Prince possessed of power and grace, Abbas Mirza, with a world-consuming, ever-victorious army, along with Suleiman Khan, Ibrahim Khan, and Raza Kuly Khan Kajar, to arrange the affairs of Mazenderan. In the course of this expedition, the affairs of Nakhshivan, and some urgent matters relative to Azarba'ijan, were also regulated; the affairs of Erivan also were put into some order. On Monday the 2d of Zy-hajjah-ul-Haram, the king detached his nephew, Ibrahim Khan, towards Khorasan, with ten thousand armour-clad, dagger-brandishing cavalry, in advance of the main body: Mahdy Kuly Khan Davalu, and Hu-

sain Khan, Kullar Akazy, hastened to join his train : an order was also given to Ameer Guneh Khan Za-fferan Lu, governor of Kabushan, and to Ibrahim Khan Shad Lu, governor of Asfarayn, that with their intrepid forces they should also join the fortunate Nawab's camp, and lay siege to Ak Kelah ; and, until the arrival of the victorious retinue, should display unbounded exertion in the reduction of this fort ; so that from the thunder of the wall-battering cannon the din of the Last Judgment should strike the hearing of the besieged. On the 11th of Zy-hajjah-ul-Haram, the pavilion of his majesty cast its shadow on the heart-delighting plain of Firoz-koh : and during five days, the encampment of splendor and power was pitched in the groves of Namakah, the terrestrial paradise, for the purpose of reviewing the musketeers of Mazenderan and Asterabad : from thence, orders were given to Husain Kuly Khan to besiege Sabzawar. The inhabitants of Yengi Kalah, one of the new works erected by Allah Yar Khan, which in strength and solidity rivalled the castles of *Khaibar* and the barrier of *Iskander*, putting their confidence in the strength of the place, presumptuously withdrew from their allegiance and submission to his majesty : orders were therefore given to the leopard-like host to reduce the fort, and the flame-scattering musketeers completely surrounded the fortress. From the terror of the cannon's lurid fire, from the mortar bellowing like the trumpet of the Resurrection, and from the lightning-pouring muskets, the bright day became black

and gloomy in the sight of the people of the fort. After a short delay, the garrison of the fort of opposition, being without resources on every side, had recourse to the entrenchment of surrender. Thus was this strong fortress reduced; the obedient and the rebellious were treated, according to their respective deserts, with mercy or chastisement, with mildness or severity; and their collected wealth became the booty of the soldiers. Aga Khan Kajar, with a suitable force, was appointed to remain for the defence of the captured works, and the victorious army moved in the direction of Sabzawar. On their arrival in this district, Husain Kuly Khan, who had pushed on the siege of the place with great activity, was ordered to reduce Nishaboor. Allah Yar Khan, beholding the image of death represented in the mirror of his soul, now sent, in a litter, to the royal apartments, his daughter, the beloved object of desire, whom Mirza Asad Allah, secretary to the Prime-minister, had been sent to conduct to court, but whom Allah Yar Khan had until this day concealed under the veil of procrastination. He also penned, in characters as black as his own soul, humble petitions, apologizing for his offences, and containing this request:—"As the number of the years of my
" life has passed sixty, and the spring of my youth has
" become the sport of the autumn of weakness, the
" hand of the rebellious requires to be propped by a
" staff; for his feet are immersed in the clay of stum-
" bling and sin. The vestibule of the celestial court

“ requires the service of vigorous youths and ac-
“ tive administrators: if therefore his majesty, from
“ habitual mercy, should excuse the presence of
“ this humble dependant, he will, by the royal per-
“ mission, pass in obedience and retirement the few
“ hours of life that remain, which would be in ac-
“ cordance with the generosity of innate liberality
“ and the dictates of a merciful heart.

“ He that has no intercessor must trust to the liberality of his
opponent.”

As the form of this deceitful Letter evidently indicated fraud and deception, so it proved by no means acceptable to the noble sovereign's mind: troops were therefore ordered to take post in the vicinity of Sabzawar, and to lay waste the villages of that district. The victorious army was also commanded to form the siege of that place. As Allah Yar Khan and Jaafer Khan Byat, before the arrival of the royal train in that district, had despatched trustworthy messengers to Prince Zemaun the Afghan, to implore his intercession at the victorious court of the monarch of the age, they turned their anxious looks to the appearance of their mediator, and persevered in maintaining the fort, until the state of the besieged in Sabzawar and Nishaboor became desperate, and the foot of endurance and patience was in danger of being dashed to pieces against the stones of anxiety. Turrah Baz Khan came a second time, by the desire of Shah Zemaun, on the part of Wafa Dar Khan, with suitable presents and

gifts to the Durbar, the resort of the world; and in the dust of Sabzawar, he, like the fading Sabzah (*i. e.* grass), laid his head at the foot of the sovereign's rose-coloured throne; and having removed the curling tresses from the face of the beauty of mystery, in a supplicating manner he thus represented:—

“ Although the kingdom of Khorasan is thine, the
“ usurped power of it is in hands of others: thou
“ art the Moses of the realm: a wolf is the shepherd
“ of the flock: alas, that *Ahriman* should be the
“ guardian of celestial wealth! Truly, a handful of
“ low people and a few mean persons, who, alarmed
“ by an evil conscience and the punishment due to
“ treason, have hid themselves behind the walls of
“ Khorasan—are these fit objects for the severity
“ of the king, powerful as heaven? they possess
“ neither strength nor force before the overwhelm-
“ ing waves of the royal hosts. If, therefore, my
“ lord, who is prone to mercy, should accept the
“ intercession of his devoted servant, and with a
“ pardoning hand remove the knot of anguish from
“ the condition of these afflicted persons, then this
“ well-wisher, when the sovereign's victorious reins
“ are turned towards his capital, having his heart
“ tranquillized by the royal bounty, and being de-
“ livered from every apprehension of alarm, will pro-
“ ceed to the protecting court: and if he should fail
“ in this, victory still accompanies the royal banner,
“ and the power of the region-conquering army is
“ unimpaired.” Whereas the proposition of opening
the gate of friendship and treaty commenced on

the part of Prince Zemaun, and the rejection of his request, and the shutting the door of acceptance in the face of his hopes, would have been contrary to the rules of sound policy and altogether opposed to the dictates of harmony, therefore the sin-pardoning sovereign gave orders to his victorious troops to retire from the siege of Nishaboor: at the same time, Prince Mahmud, who was in attendance on the royal train, and was eager to attain the object of his desire, was allowed to depart. Firmans, in conformity with former precedents, were issued to the governors of Khorasan, “to assist him in his projects upon that kingdom; that they should display their utmost zeal, and not allow themselves to be remiss on these points.” The sun-like banner turning the face of power from Sabzar, now shed its beams on the capital: Husain Kuly Khan at Asfarayn, and Ibrahim Khan at Ak Kelah, obtained the honour of kissing the royal carpet. Ameer Guneh Khan Zaafferan Lu, and Ibrahim Khan Shad Lu, departed from the royal Durbar, and hastened to the districts in which they had fixed their residence. Aga Khan Lar, who was in Yengi Kalah, returned, pursuant to the royal order, to join the camp; and Ibrahim Khan Arab of Bastam, with the Arab and Ajam musketeers, was commanded to succeed him. His majesty, following the route of Chesmeh Aly, indulged himself in the pursuit of the chace, and from the lustre of his crescent-like diadem rendered the district of Samanan more lucid than the expanse of the ninth

heaven. This heart-attracting abode, from spreading the carpets of festivity on occasion of the joyful marriage of Prince Muhammed Waly Mirza, became the envy of the painted palaces of China : and from the sound of vocal and instrumental music, and the harmonious lays of the harp and lute, one might have supposed that every house in this region was the scene of a celestial banquet ; whilst the secretary, with his golden pen, inscribed in the register of the Government the contract of those two gems of high destiny. When the days of rejoicing were ended, the standard of departure was put in motion ; and on the 14th of Rabi-ul-akhir, the splendor of spring rested on Teheran the capital, by the arrival of the Jamshid-resembling monarch. During several days, the king interrogated separately the Ummals* and magistrates of Irak and Fars, who had been summoned to court, to ascertain the state of the cultivators ; and with perfect equity he healed the wounds of the broken-hearted. After this, in order to arrange the affairs of Gilan, and to deck the banquet of Prince Muhammed Aly Khan, Kazwin, the seat of authority, became the envy of the Garden of Paradise, by the arrival there of the just and orthodox sovereign. The Ummals of Gilan then presented themselves at the foot of the exalted throne ; and by the sovereign's enlightened policy, the affairs of that country were regulated in the manner required. During several days, all the resources of joy were employed with heart-attracting

* Collectors.

elegance: in the preparations of the festive banquet, the gates of gladness were thrown open to all; the care-expelling harmony of sweet-voiced minstrels put jealousy in the heart of Venus of Melody, who, with her harp in hand, introduced them into the midst of the assembly. When the festivities were ended, and the noble-minded sovereign had completely arranged all matters, he committed all the concerns of Gilan to Ibrahim Khan, with full powers to regulate them, including even the appointment of Ummals in matters of revenue, and fixed his residence at Resht. After which, the protection-diffusing banner was again turned towards the capital; and the triumphant Prince Abbas Mirza, heir to the sovereign of the world, who had at this time, agreeably to the royal commands, returned from Azarba'ijan, was, through infinite grace, both exalted and rendered happy, by saluting his majesty's threshold.

CHAP. XXVI.

AN ACCOUNT OF THE GILDING OF THE HAPPY TOMB OF THE AUGUST MASUMAH, AS WELL AS OF THE ERECTION OF SEVERAL EDIFICES IN KOOM AND ISFAHAN.

IN the spring of this same year of happy tendency, they began to gild the pure dome of the venerated Masumah, the noble descendant of the final cause of the creation of earth and water—on whom be benedictions! Besides which, a college was also commenced. Intelligent architects and skilful

builders removed the ancient dome; and raised to the vault of heaven a new one, more solid. A strong bridge was also constructed over the channel of the river, which flows on the western side of Koom. They then joined two ancient courts together; and constructed a most delightful college, which, by the aid of mathematical science, was formed like the everlasting Garden of Paradise; containing, within its area, chambers, cisterns, and canals: every apartment resembled the halls of Paradise; the divine light beamed on its very clay and bricks. It contains four colonnades: the western side overlooks the area of the college, and the second the channel of the river, where a particular pavilion is expressly built for the residence of the unequalled sovereign; and on the third side of the upper area, which is joined to the Paradise-like sanctuary, are many gold-ornamented chambers; whilst on the fourth is the great reservoir, so deep, that earth-supporting *Piscis* comes to its surface; and the most profound swimmers, before plunging into it, will do well to strike their head against the knee of astonishment. The lucid dome was so embellished with gold-plated bricks, that the sun fell from the very heart of heaven; whilst at the dawn, the convex sky, with its earliest eye, contemplated their splendor. In truth, since this turquoise dome of heaven has been exalted, and the gold and silver discs of the sun and moon placed in it, a dome of such beauty, and a college on such a model and arrangement, has never

presented itself to the senses of the most intelligent spectators. Agreeably to the most exalted firman, the students of divinity, and the professors of the dogmas of truth, who establish the statutes of faith, and by the lamp of whose eloquence the shining lights of the Law are illuminated, were directed to occupy themselves in prayer at every window, like the angels in the balconies of heaven; to employ themselves in every high-place, like the supplicating Cherubims in their spiritual abode; and to exercise themselves continually among each other, in unravelling the secrets of divine mystery, or in holy discussion and conversation. May each morning and evening increase the auspicious fortune of the Shadow* of the Almighty; and may the divine grace ever befriend him! This year, also, an order was issued to Hajy Muhammed Husain Khan, governor of Isfahan, that in the area between the Chihal Sutun and the Ain-e-Behesht, buildings erected by the Sefavi Princes, he should construct a banqueting-house of a most delightful model. In obedience to the orders powerful as those of Fate, by the assistance of discerning architects, talented artists, and carpenters skilful as Noah, he completed an edifice comprehending in itself colonnades of rare proportion, palaces without blemish, a delightful orange-grove, and heaven-like reservoirs, private apartments, and warm-baths. In like manner, conformably to the decrees powerful as those issued by celestials, there being no halting-place for caravans,

* Every one knows one of the King of Persia's titles is *Zil Ullah*, "Shadow of God."

during winter, on the banks of the *Jajrood*, which is the track used by the *cafilahs* of Mazenderan, the foundation of a strong caravanserai was laid, containing many rooms, apartments, a warm-bath, and other requisite buildings. This place at present is, to the frozen traveller, a resting-place equal to the igneous sphere. At the village of Kanariyah Gard also, on arriving at which, during winter, the skirt of the traveller's heart, journeying from Irak and Fars, was covered with gloom, from the want of a halting and sleeping-place, there was built a caravanserai of stone and brick: this was finally completed by the zeal of active builders, the temporal and eternal rewards of which charities are reflected on the fortunes of the august sovereign.

CHAP. XXVII.

A DESCRIPTION OF THE OCCURRENCES OF THE FORTUNATE YEAR,
1216 OF THE HEJIRA: A. D. 1803.

- “ The spring has again brought forth the perfume of the rose:
 “ How poor is the power of the perfumer to produce an equal
 odour!
 “ The song of the nightingale resounds through the rose garden,
 “ And even the sluggard can no longer remain on his pillow.
 “ The cypress raises her beautiful head in the garden;
 “ The dove, in plaintive notes, expresses admiration of her mate's
 beauty:
 “ The recluse can no longer confine himself to his cell;
 “ And the man of abstraction wishes for society.”

His majesty, on terminating the festival of the *Ide*, (*i. e.* the *Nou sruze*) made the important concerns of his kingdom the object of his energetic soul, and turned his attention from the cares of the banquet to those of temporal and spiritual affairs. When the season for

the departure of the triumphant standard drew near ; and not the smallest appearance was manifested, on the side of Allah Yar Khan Kalijy and Jaafer Khan Byat, of the fulfilment of their promises, guaranteed, as before stated, by Prince Zemaun ; the eagle-like and victorious banner of the region-conquering sovereign soared in his flight much higher than the atmosphere of the destruction of the helpless and indigent ; and he ordered the Nuwab Ibrahim Khan, with twenty-thousand spear-brandishing, lightning-scattering infantry and cavalry, to advance to Sabzawar : strict commands were also given to Ibrahim Khan, Muhammed Khan Davalu, and Peer Kuly Khan Sham Biyaty, Ameers of great experience, and to Husain Khan of the royal guards, to Ameer Guneh Khan Zaafferan Lu, and Ibrahim Khan Shad Lu, two of the governors of Khorasan, that they should not, in this region, draw out from under the robes of oppression the hand of plunder and devastation, nor put forth the foot of injury and ruin ; neither should they allow themselves to co-operate in the slaughter and captivity of individuals, the demolition and destruction of forts and dwellings, nor in consuming with fire the means of life, the harvest of the people. Although Allah Yar Khan individually merited torture and punishment, yet, to the additional disgrace of that infatuated man, great multitudes of the cultivators of Sabzawar were ignominiously trampled under foot like the herbage, and became associated with anguish and misfortune :--

“ When a field of canes takes fire,
 “ Dry and green are consumed alike.”

CHAP. XXVIII.

AN ACCOUNT OF THE DISCOVERY OF HAJY IBRAHIM KHAN'S TREASON ;
AND HIS ARREST AND PUNISHMENT FOR HIS EVIL DEEDS.

HAJY IBRAHIM KHAN SHIRAZY, in the commencement of the elevation of the reprobate Zends, had obtained rank and station, partly by the magistracy and office, and partly by being Civil Governor of Shiraz. When the reins of government in Fars fell into the hands of Jaafer Khan, through the bond of sympathy, and similarity of wicked temperament, Ibrahim's glory attained the zenith of grandeur. The life of Jaafer Khan having terminated, the succession to dominion came to his son Lutf Aly Khan : his authority not being yet solidly established, Hajy Ibrahim Khan, in return for the favours of so many years, instigated by vanity, and the ambition of elevation, formed in his thoughts atrocious projects, and, by promises of silver and gold, associated to himself several chiefs of the Eels, in opposition to Lutf Aly Khan, so that at a favourable opportunity he might tear from him the mantle of supremacy, and extirpate the root of his fortunes with the axe of ingratitude :—

“ He who reared the wolf's cub

“ Suffered for his kindness, when the beast grew up.”

At the time the fortunate Sultan, (*i. e.* Aga Mohammed Khan) may God shed light on his state * ! elevated the triumphant standard for the conquest of Azarbai'jan, and left the victorious sovereign in Isfahan, Lutf Aly Khan, heedless of the purpose of destiny,

* Literally, May God illuminate his demonstrations !

came out of Shiraz, with the idle design of possessing Irak. His perfect reliance on the prudence of Hajy Ibrahim caused him to deliver the kingdom of Fars and the keys of the fortress of Shiraz into his hand. The victorious sovereign moved from Isfahan; and raised the Gavyany banner at Khomsha. The affair had not come to a pitched battle or engagement; when Abdurrahim Khan and Muhammed Aly Khan, the brothers of Hajy Ibrahim, who in concert with him had the intention of throwing Lutf Aly Khan's state into confusion at the station of Simaram, about the first watch of the night, laid the foundation of tumult, so that, by the adverse winds raised by their uproar, the ship of Lutf Aly Khan's army was exposed to the storms of the whirlpool of destruction; whilst the brothers of Hajy Ibrahim Khan, now the pilots of the vessel, rescuing their cargoes from the abyss, took the road to Shiraz, and joined their treacherous brother. Lutf Aly Khan being thus overwhelmed in the sea of calamity, Hajy Ibrahim became supreme in the kingdom of Fars, held in his possession the keys of the Zendish wealth, and seated himself on the throne of sovereignty*. When he beheld all persons, either from force or inclination, assemble around him, he collected the cushions of temporary prosperity: but at last, he reluctantly put his feet under the skirt of obedience to the deceased monarch, and gave up the Fort of Shiraz,

* I was present in Shiraz at the time. An account of this detestable person's treachery to his too-confiding master is given in the Notes.

apparently with pure intentions, but internally with the design of thus attaining his insane object, as he imagined himself alone to be worthy of this eminent post. Although his base design was clearly seen through, by the late monarch's world-embellishing mind, yet, as in the sight of superficial observers, an important service (but in reality a foul treason) had been acted by him, which the force of reflection manifested to have been dictated solely by his own interest, for which alone he had destroyed the resources of an enterprising enemy; therefore, in order to arrest the tongue of good and evil, and to secure the hearts of all the Shirazians, and as he had not yet committed any thing which the late monarch could lay to his charge as crime, he saw it was necessary to treat him with indulgence;* and for the purpose of stopping at once all claims of payment or recompense, he entrusted to him, in the beginning of his reign, the government of Shiraz; and in this post he exercised much cruelty of conduct, to forward his ambitious views. During a long period he caused the fire of oppression to blaze in Shiraz: with the heated needle he sewed up the eyes of several blameless youths, the remnant of the Zendish race, and entirely consumed the stores of the ancient masters of Fars. When afterwards, at the foot of the imperial throne, he was advanced to the high dignity of Vizir, he practised inhumanity towards

* The Spectator says some where, a woman when she writes a letter always reserves her real intentions and wishes for the post-script, so the Persian author has kept the real motives which induced Mohammud Khan to give Hajy Ibrahim the appointment of Govenor of Shiraz and the province of Fars, to the end of this long sentence.

the servants of God, and separated the distressed from their wives, children, and relations: in short, he persevered in bringing affliction on mankind; and sowed the seed of thorns, until they grew up and laid hold of his own skirts. He, however, maintained a high place in the government, until the fortunate monarch turned his face from this transitory world to that of eternity, and the celestial throne was embellished by the splendor of the present unrivalled sovereign; whereas, in the beginning of his reign, this fortunate prince carefully followed the rules and regulations of the deceased monarch (the denizen of Paradise), yet the people of the world became quite astonished at the increased honours conferred on Hajy Ibrahim Khan during the reign of the world-subduing monarch; as, through the royal munificence, each of his brothers and sons had been raised to the government of a province, and thus their oppressive acts and insulting words had been exhibited towards all men. His eldest son dashed forward in a career of extortion in Fars: his younger son spread devastation in the retirement of Kashan: and his other brother passed his time similarly in Bihbahan. When Fortune had brought near the time of retaliation, the complaints and appeals of the oppressed came to the presidents of the August Gate; and although they produced a revolution in the soul of the high-minded, subject-protecting sovereign, he, through mercy and tenderness, had again recourse to admonition; thinking Hajy Ibrahim might perchance restrain himself in future from such oppressive acts: but the medicine of counsel was of no avail, and he

continued to walk in the same perverse path. Matters at last came to this pitch, that, even in the royal presence, renewed complaints were openly and publicly made against his tyranny. At this conjuncture, threats and menaces of incurring the royal castigation became altogether useless : he neither opened the eye of regard to his own state, nor desisted from such unseemly deeds ; nay, he even uttered to different persons improper observations, which merited severe punishment : besides this, his frauds and embezzlement in the revenue exceeded all bounds. At last, after proving his endless crimes, the blackness of the pupil of his eye was displaced with the knife, and his tongue was removed with the sharp-edged steel. His gold and silver, and hidden treasures, the sources of his pride and the fruits of his extortion, were all seized ; and imperative instructions were issued forth, to inflict the punishment due to their evil deeds, on his sons, brothers, and associates, in every part of the well-protected country. Thus the oppressed and weak were rescued from the tyranny of this family : some were deprived of sensation by tasting the cup of the scimeter ; in others, the lamp of sight became extinguished : whatever heavy afflictions, in the course of life, they had inflicted on others now befel themselves ; in the space of fourteen days, a splendor and wealth which had never been equalled by the *Barmacides* were exchanged for such degradation and humiliation, that until the verge of the resurrection it will form the subject for conversation to great and small. The great capital of wealth which during so many years had been amassed by the

talons of violence, and the transport of which would have fatigued hundreds of the strongest camels, became now so scattered, that the most industrious ant could not have shewn even two grains of it collected in any one place. Hajy Ibrahim, his wife, and his sons, deprived of sight, were, pursuant to the royal order, settled in Kazwin, until he descended to the dark tomb. When the tree of opposition, in the garden of the kingdom, had been felled by the hair-dividing sword of justice and equity, and its fruit and leaves entirely plucked off, the mantle of the Vizirship, as in former times, was adjusted to the stature of the Asuf of majesty, Mirza Muhammed Shafi; and the Prime-minister, Suleiman Khan Kajar, with fifteen thousand cavalry, was, pursuant to the command of the celestial Durbar, appointed, as in former years, to lay waste the area of Jaafer Khan Biyat's tranquillity.

“ Truly, all assistance comes from God.”

CHAP. XXIX.

AN ACCOUNT OF THE RENEWED INSURRECTION OF HUSAIN KHAN—
HIS CAPTIVITY—AND THE SUPPRESSION OF TUMULT BY THE EQUI-
TABLE MONARCH.

WHEN, through the seduction of demon-like men, and the folly and madness of his own heart, (as has been before described,) the ambition of sovereign power entered the head of Husain Kuly Khan Kajar, he wished to oppose the designs of destiny, and, *Soha*-like, to contend against the sun of divine mercy, he fell to the ground like a shadow, and bowed his neck in submission. But as the people

were not yet aware of the extent of his folly and crimes, the king, in policy, allowed him to proceed in his wickedness, until his utter unworthiness should become manifest, even to the disaffected, and the world at large be convinced of the extent to which his offences reached. The pure heart of the sovereign of the world, however, had spread open before his fortune the gates of liberality, pardon and indulgence, and raised him to the government of Kashan: there he extended the hand of oppression over the poor of that region, and, from his extravagant modes of conduct, became thoroughly exposed to all the world. When he had thus consumed with the fire of injustice the dwellings and abodes of several persons destitute of all resources, and had amassed some funds on which he could rely, again the featherless, wingless, carrion-feeding vulture of his thoughts essayed to move in the tainted atmosphere of putridity, and his ancient frantic and long-entertained plans re-entered his head. He laboured in secret to amass funds; and in public, to draw a curtain over his hidden thoughts by demonstrations of loyalty and allegiance. He at one time pretended to be desirous of retiring from the world, so that people might imagine he had resigned all worldly distinctions and despised the crown and throne; and, in the robes of hypocrisy, he abstained from animal food, and spread the carpet of worship in mosques opposite to the most holy and sacred spots, to the intent that every one might believe that his heart was altogether sick of pomp and power. He sent daily to the foot of the celestial throne, humble petitions expressive of

attachment to his exalted majesty, and of his determination to retire from the world : in return, his imperial majesty conferred high honour upon him, by despatching diplomas explanatory of the difficulties that attend royalty, and replete with useful counsels concerning the avoidance of all sensual temptations ; so that, if it were possible, he might perhaps be induced to abandon a state of imprudence, by which means the cauldron of dark designs might cease to boil over.

Some time had passed in this manner, when there appeared a person of obscure rank and vicious habits, named Muhammed Kasim, related to the tribe of Biralwand, who was every day imprisoned in some city or other on account of his pretensions to work miracles and compose the philosopher's stone ; who in one place called himself Mulla Barray, and in another styled himself Mulla Muhammed ; and having escaped from prison, he announced himself at Kashan as Muhammed Kasim, and under that appellation became acquainted with the prince. Husain Kuly Khan considered this man's arrival as a fortunate omen of his attaining to royal splendor, counted on him as a source of abundance, and, profusely lavishing on him every mark of respect, admitted him amongst his confidential advisers. Whilst matters were in this state, a Saiyid, full of deceit and hypocrisy, who had a previous intimacy with Muhammed Kasim, having come to Kashan, they both concerted a plan of this kind ;—that the Saiyid should retire into a hermitage, and withdraw himself from all intercourse with society ; and that, without forming an intimacy with either

friend or stranger, he should announce himself as wholly devoted to the One True God;—that he should sometimes prophesy about hidden things, and sometimes pretend to explain the secrets of the Mystery*; until the people of Kashan, reckoning him amongst the *Aktab* and *Austad* of the age, should exhibit a strong desire of having interviews with him; so that this intelligence coming to the ears of Husain Kuly Khan, he might send for him also. In short, the Saiyid was concealed from every eye, and the desire of beholding him prevailed in every heart: his miraculous works circulated on the tongues and lips of all men. Some confidential agents, through the suggestions of Muhammed Kasim, explained to Husain Kuly Khan the extent of his knowledge; and he, from internal depravity, became strongly inclined to an interview with him, in order to ask his assistance. From the Saiyid's artful denial, the flame of desire in the heart of Husain Kuly Khan blazed with greater intensity; and at last, after much importunity, the favour was granted, and he passed a whole night in confidential communication with the impostor. The deceitful Saiyid, full of cunning and deceit, caused strange visions to play before his sight, and words like these to assail his ears:—“ I am the Naib of the Lord of the age †, “ and have turned away my thoughts from all regard to worldly concerns: but in such concerns “ the word of Muhammed Kasim is stamped with

* The Mystery, (*par excellence*,) *i. e.* The Philosopher's Stone.

† The Imam Mehde whose re-appearance on earth is expected by all pious Muhammedans.

“ authority ; in opening the gate of prosperity, his
“ hand is all-powerful ; the ascent to the elevated
“ rank of royalty is easily compassed by his aid : as
“ long as thou canst, withdraw not thy head from
“ the bond of obedience to him. I say no more.”
On hearing these words, Husain’s heart was no longer in his possession, and patience departed from his soul : his attachment to Muhammed Kasim became more and more extravagant. Matters at last proceeded to this, that at night he stood before him in a submissive attitude, like an attendant, and laid at his feet the head of weakness and supplication. Husain, now giving up all self-possession and exertion, became immoveable, like a painting on the wall, and surrendered the reins of his will to this worthless wretch. Husain began by ordering his ancient counsellors, who dissuaded him against opposing the king, and persevered unanimously in this counsel, to be dragged to prison : some were thrown into despair, being disabled by the lancet of injustice longer to behold the bright visions of the world : others were confined in secret dungeons. The intent of his rebellion was now discovered. In the middle of Rabi-al-awwal, he deceitfully contrived to persuade the victorious prince, Muhammed Tuky Khan, to leave the city before him ; and at midnight he removed all his baggage and effects from Kashan to *Natanz*. Having there assembled a number of soldiers, some volunteers, and others by the arm of compulsion, he directed his march to Isfahan : he entered that city by surprise, and proclaimed, as if in pursuance of an imperial firman—“ Hajy Muhammed Husain Khan is dismissed from the govern-

“ment of Isfahan, and Prince Muhammed Tuky
“Khan is lord and governor in his place.” High and low in Isfahan looked upon the burden of this deceitful song to be true, therefore Hajy Muhammed Husain Khan, the governor, retired, and left in their possession the royal throne; which the goldsmiths and artificers were employed in making for the king; and flying in great haste, carried with him all the effects he possessed. The falsehood of this intelligence soon became manifest to the people, when the opportunity of resistance was lost. All the chiefs of Isfahan, being destitute of resources, left the city; and Husain Kuly Khan, having taken up his residence in the garden of Saadat-abad, stretched forth his hand to seize the wealth of the merchants, and to inflict fines and tortures on the rich men of the country. He also coined gold and silver in his own name. The vile and profligate wretches of Isfahan, equally devoid of reputation and discipline, having assembled around Muhammed Kasim, became possessed of capital, rank, and opulence.

When this intelligence was conveyed to the exalted sovereign, magnificent as Feridoon, firmans, irresistible as those of fate, were despatched to the different regions and districts, and commanded to be considered as the fiat of Destiny:—
“Let the governors and chiefs of the army in every
“place block up the high roads and communica-
“tions; and having posted themselves in every
“narrow pass, let them not permit the rebel to
“proceed a single step: let them also pay no re-
“gard to his high relation of a brother to us; but
“let them bring Husain Kuly in manacles to the

“fortunate stirrup.” Jan Muhammed Khan and Husain Kuly Khan Davaly were ordered with a considerable force to Koom and Kashan, to collect the troops distinguished by victory, and to await there the arrival of the auspicious retinue. In the course of these affairs, the Nawab Ibrahim Khan, and Suleiman Khan, arrived from Khorasan : Abbas Mirza also, brother to Nadir Mirza, came, by his brother’s desire, with representations of humility and acknowledgment of error, requesting pardon and forgiveness for his past crimes ; and clearly detailing, that Husain Kuly Khan, from simplicity of his mind, was led into rebellion, and to seat himself on the carpet of authority at Isfahan, by the insidious counsel of Muhammed Kasim. These steps being taken, and these tidings being made known, the high-minded sovereign saw no occasion for further reflection or uneasiness ; and therefore an order, powerful as that of Destiny, was issued to the Heir of the sovereignty, Prince Abbas Mirza, and to the Prime-minister, the Vizir, Muhammed Shafi, who was in attendance on his highness, to reside in the capital, and to use the most cautious prudence in administering the affairs of Teheran and Mazenderan ; submitting a daily report of all events to the world-enlightening prudence of the sovereign. Although the countless hosts from the adjacent and remote regions had not as yet entirely assembled under the shadow of the wide-spreading banner, yet, as the present train of the victorious stirrup appeared quite sufficient to crush the revolt of wickedness and agitation, in the beginning of Rabia-ul-akhir, the eagle standard, resplendent as the sun,

with firm purpose winged its way from Teheran ; and, in its progress, an overwhelming force, like a raging torrent, poured along in the king's train, towards Isfahan. On the very appearance of the Pisciform flag, shining like the sun, the Soha of Husain Kuly Khan's existence was deprived of light and splendor ; he therefore left his baggage, stores, and heavy equipages, in the fort of *Isfahanak*, and entrusted the care of the magazines of corn and grain laid up there to some trusty dependants ; with strict injunctions, that, until they heard from him, they should exert themselves to maintain the fortress, and not open the gates to any one. Having appointed Hajy Jaafer of Isfahan, brother to Bakir Khan Khorassany, his deputy over the city, he turned his face to the desert of destitution and the dreary solitude of a wandering life. The instant the victorious royal banner spread its shadow in the vicinity of Isfahan, all Husain Kuly Khan's people fled ; and Hajy Jaafer, in the greatest trepidation, betook himself to the fort. The short space of one week had elapsed, when his majesty commanded the Nuwab Ibrahim Khan, with a considerable body of troops, to take the fort, and to arrest Hajy Jaafer ; whilst the victorious army, in pursuit of Husain, advanced to the territories of Gulpaijan and Kermanshah ; so that if the fugitive should attempt to escape from the royal power in the direction of Baghdad, they might prevent him, and bring him prisoner to court. At Gulpaijan it was reported to his world-subduing majesty, that Muhammed Kasim had conducted Husain Kuly Khan to Silakhur and Barujerd, under the hope of pro-

curing help from the Biralwand and Bajilan tribes : they, however, scarcely listened to him : a few only, through the temptation of Muhammed Kasim, hazarded their lives and joined him : even several of his own body-guards, foreseeing the result of his conduct, hastened to the royal camp. Besides this, Aka Khan Kajar in Silakhur, and Muhammed Aly Khan in Barujerd, had intercepted all the communications by the different roads and passes, and taken up a position with a body of experienced soldiers, for the purpose of giving him battle : impelled by necessity, he scattered his heavy baggage, and fled towards Kermanshah and Baghdad. This known, separate express diplomas, conferring distinction on Aka Khan and Muhammed Aly Khan were despatched to them by couriers ; strictly enjoining them to urge on the pursuit without delay, and not suffer the rebel to reach the territory of Baghdad, nor that of any other Turkish territory. On the day that the army pitched the victorious tents in the Plain of Kamrah, intelligence arrived, that when Muhammed Kasim had witnessed Husain Kuly Khan's ruined state, he, along with his his friends, made preparations for flight ; but Husain's confidential attendants, with the hand of exertion having removed the curtain that concealed his plans, arrested him in the bonds and chains of punishment : however, after a few days, Muhammed Kasim, by his devices and artifices, delivered himself from confinement, and turned his face to the regions of infamy and destitution *. On his departure, Husain, setting no value on the means still

* *i. e.* Destroyed himself.

left to him, abandoned his remaining resources in one of the villages, and took the road leading to Koom, the seat of orthodoxy; although he was as yet uncertain whether he should take refuge at the threshold of Masumah (on whom be peace!) or betake himself to some other quarter. The region-subduing sovereign had despatched a considerable force to Koom by way of *Mishk-abad* and *Ferehan*, with instructions, that, whenever Husain arrived, he should be allowed, in all security, to take an asylum at the threshold of the pure descendant of the Prophet: to which was added the exalted injunction, that if he attempted to take any other direction they must prevent him. When the royal retinue, like the mountain-billows of the ocean, drew near *Mahalat*, certain information was there procured. Husain saw that the only remedy left for his condition was to lay his supplicating hands on the mantle of the pure descendant of the Prophet, to whom the Koran was revealed: he therefore chose his abode in the shade of the dome expanded like the firmament; and he was there permitted to take refuge, agreeably to the commands of the fortunate sovereign. The following day, the master of the Seven Climes raised the standard of march to Koom (the abode of the Faithful); and at the end of *Rabia-ul-akhir* rendered the environs of Koom like the empyreal dome, by the elevation of his tents, the emblems of victory. When, in fulfilling the duties of pilgrimage, he had bowed his crown-bearing head on the sacred dust, Prince Muhammed Tuky Mirza partook of happiness, through kissing the hands of the love-diffusing sovereign. Husain Kuly Khan also, laying on his

neck *the sword of supplication*, and placing his hand on the foe-subduing monarch's mantle of pardon, rubbed the forehead of excuse in the dust of submission: from his pardon-imploing eyes, tears of blood streamed down his cheeks on the mantle of the sovereign distinguished for compassion. The milk of fraternal love was excited: with a merciful hand he raised his brother's head from the dust, and elevated him to the pinnacle of Heaven. Thus Husain, through his own urgent prayers, joined to the Balkis-like* wishes of the Ark of Glory, and the Mary-like interposition of the essence of chastity, was, by the benevolent sovereign's order, settled at Koom, where he passed his time in visiting the holy places and in acts of devotion. After a few days, the victorious standard again bent its way towards the capital; and several worthless wretches of the Biralwand tribe, and others, the principal means of carrying on the revolt, who had been made prisoners by the foe-binding army, were put to death by the mighty sovereign's command; some by the amputation of limbs; others became the food of dragon-like mortars; numbers were consumed in the flames of the soul-dividing falchion; and others, on the tops of minarets displayed to the world their ghastly visages: thus they ultimately attained their deserts, and the world once more reposed from tumult. When Husain had resided some time at Koom, he prevented the access of the inhabitants to the sacred tomb; and by his oppression and unseemly conduct, the pilgrims to that seat of orthodoxy

* The Queen-mother is here intended by the allusions to the Queen of Sheba and the Virgin Mary.

were reduced to the last extremity. Such behaviour caused a firman to be issued, commanding that he should be removed to the capital; where he was detained some time in the palace of the Nawab Ibrahim Khan: at last, pursuant to the sagacious reason and profound plan of the sovereign of the world, he was, in a manner suitable to his conduct, subjected to reverse and imprisonment within the confinement of bastions and trenches in the district of Shahmiran: there he became hopeless of ever beholding the world*: night and day his table was bounteously furnished at the expense of the royal exchequer, and he gave himself up to worship and devotion, to the meditation of the glorious Koran, to the repetition of the stated offices, and laying up stores meet for the day of the resurrection; thus obtaining the divine favour through suffering and affliction.

This is the proper place to mention the return of Allah Yar Khan and Ibrahim Khan to the celestial Durbar.—All efforts and opposition directed against those exalted by the hand of God are to their subjects the cause of humiliation, and of dragging on them mountains of calamity; for disobedience to the prohibitions and orders of the shadow of the Almighty Director is the source of disgrace, and the road to the mansions of despair and abandonment†. Thus Allah Yar Khan, after such great presumption and such repeated iniquities, which had laid waste

* This periphrase means, that he was deprived of sight by the royal command.

† What a beautiful Credo this would make for Messieurs of the Holy Alliance.

Sabzawar and left himself destitute of resources, as soon as the Nawab Ibrahim Khan had put an end to all intercourse with him and turned to the royal court, was then restored to his senses, and found himself a ruined man, without means and resources. By chance, as at this time, a body of wandering Turkomans made an irruption to plunder the district of Sabzawar. Kalige Aga, the redoubted warrior, who in the day of need assisted him by the power of his arm, went in pursuit of them; but during the contest he took the road leading from this transitory world, and thus undermined the barrier of strength on which Allah Yar Khan relied, so that he could then find no asylum, save that of the royal court, to remedy his dreadful state:—

“ From this it is impossible to fly,
 “ For thou art the only place of refuge.”

Although Allah Yar Khan well knew his majesty's universal bounty, still, from the enormity of his crimes, he presumed not at once to turn his face to the court, the asylum of the world; but, in order to assure himself of security and repose, he previously sent one of his uncle's sons to the threshold of mercy and grace, and with the hand of supplication grasped the skirts of the intercession of his benefactor, Prince Abbas Mirza, the heir to the sovereign power. It so happened, that the very same day, his son, who had been under the shadow of the prince's protection, through the blackness of Fortune, bade adieu to this transitory world; and this compassionate prince felt mercy towards the wretched father, and in person petitioned his royal sire to

extend clemency to him. The benevolence-diffusing sovereign arrayed the object of the prince's desire in the ornament of acceptance; and the envoy, replete with hope, hastened back from the royal court. Allah Yar Khan, with his wife, children, relations, and followers of the Kalijah tribe, bade adieu to Sabzawar, and arrived at Teheran, the seat of empire. He there rubbed the forehead of excuse on the dust of the threshold founded in equity; and the April shower of royal compassion refreshed the verdure on the meadow of his hopes, by pardoning his sins and errors, and by augmenting his rank and dignity:—

“ From that door no supplicant departs in despair.”

By the ocean-like hand of his majesty's bounty, he was exalted by the investiture of Sabzawar along with the fiefs of Ishtiharad in the district of Kazwin, in which were the ancient settlements of the Kalijah tribe. Besides this, whatever advantages and revenue he had forfeited in the course of his rebellion and ingratitude, they were, through the king's unmixed generosity, now doubled:—

“ Though he may be wrath at thy evil deeds,

“ When thou returnest, he blots out thy crimes.”

CHAP. XXX.

A SUMMARY ACCOUNT OF ABDUL AZIZ, THE ARAB SHAIKH.

ABDUL AZIZ SHAIKH was the chief of a tribe of barbarous Arabs: the following is a summary account of his history. He was the supreme head of the tribe. Among the chiefs of that nation, there was a man called Abdul Wahhab, who (like *Bu Jahal*), at first studied under one of the inhabitants in the vicinity of Bussorah, named Muhammed: he at length came to Isfahan, to prosecute his studies in the university there; and spent almost an age in the colleges of that place, perfecting himself in the different branches of the Law, Religion, and Grammar; so that he flattered himself he had become acquainted with the subtle doctrines of all religions, though, through the temptations of *Iblis*, he went astray. His creed is as follows:—The Great Independent Existence is One; and the necessity of the Apostolic Mission, and of the Divine Book, is doubtless and indisputable. After the departure of the last of the Prophets, the Book of God is sufficient for all purposes: but at every period there is a Supreme Doctor (Mujtahid) among the True Believers, the solver of all difficulties: at one time, Abu Bekr; at another, Omar; at another, Othman; then the Lord of True Believers, Haidar; again, Shafia, and Abu Hanifah; and at another time, the venerable Imam, Jaafer Aly (on whom be salvation!) When one Mujtahid passes away, another comes in his place, and extracts from the Book of God the explanations of all questions; so that men may

conform their actions agreeably to this explanation: but erecting lofty domes over sepulchres and tombs, bringing gifts and votive offerings, gilding shrines with silver and gold, making pilgrimages to them, kissing the threshold of the venerable family, making *cakes of the clay* of their tombs, and praying over them, are innovations in the Law, and associating others with God. They who undertake such acts are ranked with infidels; and resemble the multitude whom the Almighty, in the Koran, calls the “*Associators* ;” those, who make idols with their own hands, and, looking upon them as mediators with God, perform to them pilgrimages, service, adoration, and worship: otherwise, they acknowledged the unity of God, and regarded these metals as intercessors and mediators, and not as the self-existing God. Having propounded some obscure doctrines of this kind in the rites of religion, he went from Isfahan, among his own tribe, and expressed himself after the same manner to his Shaikh. Now Abdul Aziz had long entertained projects of elevation; and it is certain, that whoever conceives the ambition of raising himself, will have his purpose more speedily and easily accomplished by introducing new *dogmas and regulations*: he therefore assented to his words, and, having deviated from the Law, summoned the Arabs to embrace this new faith. In order to propagate his tenets, he entered into hostilities and contests with the Arabs of the desert. Abdul Aziz began to spread his creed by means of the sword, and he was sometimes defeated, and sometimes victorious; but he acquired wealth and resources, and at last built in Dereyeah a strong fort, strong as a cuirass of

iron. He continued to increase his forces and wealth by plunder and spoil; so that most of the Arab tribes of the desert either submitted, or were subjected by force; and the extent of his authority reached to that degree, that his sons advanced to the confines of Meshed Ally. Saud, the eldest son of this polluted wretch, attained high reputation for bravery and magnanimity; so that, between his policy and art, and the force of his lance and sword, great numbers of the Arabs of the desert became his subjects, and acknowledged his authority. As he entertained the delusive idea of destroying the thresholds and temples of the Holy Imams (upon whom be peace!), all which, according to his faith, he regarded as places of abomination; and as he also proposed to slay the pilgrims and inhabitants of those places, whom he looked upon as idolaters and associators, when the time for attacking the most Holy Najf arrived, he imagined himself able, by the strength of his arm, to extinguish the light of the Almighty; but, through the might of the hand of God (Ally), and the advance of the Arab Shias, the Ghazael Arabs, and those of other places, joined to the strength of the fortifications, the arrow of his purpose impinged against a stone. Whereas, from the time of Nadir Shah's sovereignty, until the reign of the present king of kings (when, by the mercy of God, the people of Iran repose in perfect tranquillity, and every one who had formerly preferred emigration now turns his face to his native country), nearly sixty years had elapsed; during which period the nobles and opulent men from all the regions of Iran and Hindustan, through the

uniform unsettled state of those kingdoms, bid adieu to their native country, retired to the thresholds of the pure Imams, in order that their persons and property, under the blessing of their hallowed vicinity, might be secure from attacks of every kind, and might remain protected against the rapacity of all oppressors ; in consequence of this, the number of strangers who came to visit the holy site of Najf, Kazmin, and Kerbela, was so great, that there was no longer room for the real inhabitants of those sacred places : for many of these strangers became permanent residents ; and others so much prolonged their stay, that these holy habitations, abounding in divine grace, ultimately afforded no place to which the hermit could retreat for contemplation, nor the pious person for the offices of devotion. One would have imagined none would have considered these sacred regions as fit places to resort to for the acquisition of unlawful wealth, or as spots in which unprincipled pleasures might be indulged and sensual appetites gratified : but so it was, that the inhabitants became so devoted to usury and to the innovation of detestable heresies, to shameful acts and disgraceful deeds, that if any person in any city of True Believers had attempted to practise them, they would not merely have incurred censure, but have exposed themselves to torture and punishment. By degrees, in all the towns the shrines, particularly that of Kerbela, the thoughtlessness of these persons arrived at such a pitch, that things forbidden by the Law were looked upon as lawful ; and sinful acts, which even in secret would have been shameful, were openly committed without any concealment : they

felt no reverence for God, and no respect for the commands of the Almighty—Him, from whom no secrets are hid, and whose piercing eye penetrates every sin and foul offence. So earnest were they in collecting riches, that during whole years they did not even externally practise the *ziyarat** of the pure threshold; much less did they think of that internal *ziyarat*, which tells them to abandon forbidden things, to attend the due performance of worship, and to occupy themselves in treasuring up good works. It therefore became necessary for the Almighty, and His ministers, with hands upheld by mercy, to purify the holy soil (which rejects all pollution) from the contamination of impure spirits and the defilement of unlawful wealth, and to remove the veil of negligence from the eyes and hearts of the people, by the edge of the sharp, terror-exciting, sword of the barbarous Saud: and thus to requite them for their wickedness, Prosperity averted her face, and Saud (*i. e.* the Fortunate), by the command of Abdul Aziz, obtained the same power over them that Nebuchadnezzar formerly did over the Children of Israel. The history of this event is as follows:—When the sword of Abdul Aziz became blunted (*i. e.* failed) in his attempt on the most holy Najf, in order to retrieve his sullied reputation, then he turned to the conquest of Kerbela, and meditated the slaughter of those inhabiting the abodes of grief (*Kaib*) and misfortune (*bala*), which were utterly devoid of strong fortifications. By his direction, Saud, having taken with him 12,000 men

* *Ziyarat*—a religious visit to the tombs.

of his avenging armies, in the month Zy-hajjah of the same year, advanced, by way of the Desert, to Kerbela; and on the morning of the day of *Khadir*, without being perceived, rushed to the walls of the place. On entering, they smote with the edge of the pitiless sword whomsoever they met, both young and old; and, without regard to decency, they stripped the women quite naked. With stones for sledges, and with shameless hands and malevolent fingers, they broke to pieces the pure tomb, and tore asunder, in their madness, the chains of the enlightened casket of the Prince of Martyrs; bearing away, as plunder, the treasury of the temple, the gold and silver candelabras, the tapestry, and the precious objects of the holy sanctuary. They dashed to pieces the gold-plated tiles of the cupola, and the mirrors in the Paradise-resembling porticoes: they destroyed the doors and walls; and in one moment bore away, in plunder, the gold, diamonds, and valuable effects brought there from every country, and of which each house seemed to be a treasury. Torrents of blood flowed in the streets and bazars: the calamity of the 10th of *Muharram*, and the catastrophe of Kerbela, were again displayed in this holy land. According to credible accounts, the number of slain was nearly 5000; but the amount of the plundered wealth is unknown to all, save God. Youths of celestial aspect, from the sight of whose cheeks the sun himself became agitated, on beholding whose curling locks the hyacinth writhed in jealousy, now lay stretched on the dark soil, their roseate cheeks defiled with clotted gore: the Law-expounding, angelic-minded sages, whom the planet

Jupiter could not rival in eloquence, nor Mercury in the use of the pen, now concealed, in the veil of dust, their enlightened foreheads, discoloured with blood. When seven or eight hours had passed in slaughter and plunder, having placed loads on loads on their camels, they turned their face to Dereyeah. If, through such an event as this being permitted, a doubt, in consequence of weakness of belief, or a lukewarmness in faith, should arise in ignorant people, from reasoning in this manner—"The indignation of the saint (on whom be peace!) should not have predominated in this instance, nor have permitted that so many holy personages devoted to his worship should be ignominiously slaughtered, or the bodies of the pure in soul welter in their blood in that sacred soil; neither should his undefiled coffin have been broken, nor the gilded bricks torn from the doors and walls"—the original catastrophe of Kerbela, and the martyrdom of that holy personage in the plain of woe, dispels such doubts, and cuts the thread of wavering and perplexity; as, notwithstanding the sacred presence of the Imam, (obedience to whom is a sacred duty, and all mankind are convinced of the necessity of such obedience,) still his murderers were not withheld by shame, nor by any respect for the last of the Prophets; but broke the covenants agreed on; drew out in battle array, and with the sword cut off the heads of chieftains; and so, regardless of honour and heedless of reputation, they poured on the earth the pure blood of Muhammed's family; and threw the dust of disgrace of this world and the next, not only on their own heads, but on

those of the whole human race. That holy personage's mirror-like breast, which was truly a casket of divine mystery, was broken by arrows; the chains around the tomb of his argent face, beaming with a portion of celestial light, were rent asunder by the hands of wanton tyranny. Apparently, therefore, that event is much more deserving of religious doubt than the capture of Kerbela, where they slew, in his vicinity, sinners and criminals; bore away ill-acquired riches; and broke up a wooden coffin and an iron tomb. Notwithstanding that the attack on the tomb of this holy person was apparently a crime, yet, in reality, it proved the source of countless good and advantage to his people and himself. In short, on the occurrence of this event, the sovereign possessed of the avenging power of Mars sent Ismail Beg, a Ghoolam, to Bagdad, and wrote a despatch to this purport to Suleiman Pasha: "Should the entrance of the Persian
" forces into the Othman territory not administer
" to the chiefs of that high and mighty empire any
" far-fetched suspicions as to their purpose, let it be
" made known to us, that, by the aid of the Al-
" mighty, we may eradicate the corrupt principles of
" these wretched Wahabees. As their power is not
" yet consolidated, so the remedy is easily applied;
" but an affair now easily accomplished will,
" through negligence, terminate in difficulties."—
Suleiman Pasha returned this answer: "In virtue
" of orders emanating from the Othman Govern-
" ment, the means of extirpating the very princi-
" ple of the corruptions of these depraved wretches
" have been collected on every side, and in a short

“ time a trace of their existence shall not remain
 “ in the area of fortune : therefore there will be no
 “ occasion to trouble the troops of Iran in this
 “ unimportant matter. Measures for the repair of
 “ the pure Mausoleum, and for replacing those
 “ articles that have been destroyed, shall, with the
 “ blessing of the Almighty, instantly be carried
 “ into effect by this government.”

By chance, at this very moment, Suleiman Pasha hastily departed from this transitory world to the eternal ; after which the greatest disorder prevailed in the affairs of Bussorah and Bagdad : so that the chiefs of the Othman Government had no opportunity, from that quarter, of correcting the atrocious conduct of these Arabs, and the fire of their depravity remained unextinguished.

CHAP. XXXI.

AN ACCOUNT OF THE EVENTS OF THE YEAR OF HAPPY TENDENCY,
 1217, OF THE HEJIRAH, A. D. 1803.

“ A spring so charming bloomed forth, that in the rose-garden
 “ The hyacinth was without spots, and the rose without thorns ;
 “ The parterres spread their tulips with leaves like Lila’s cheek,
 “ And *odoriferous* willows put on the forms and shed the per-
 fume of Majnoon.”

THE vernal gale, with its glad tidings of folding up the carpet of winter, diffused its breezes over the expanse of the garden ; and the hand of the April clouds, full of buds and roses, ornamented the ears and necks of the shoots and vines. At this period the friend-cherishing, enemy-consuming sovereign, like the great luminary on the throne of Aries, or the expanded rose on its emerald-coloured seat, reposed on his Jamshid-like throne : whilst the

Princes, resembling full moons, with the arrangement of the Pleiades, and the highly-dignified Ameer, in the order of the stars, stood around, in front of the celestial assembly : harvests of gold and silver, with munificent hands, were liberally poured over all ; and from the wardrobe of the beneficent sovereign, splendid dresses, proportioned to their several ranks, were thrown over the breasts and shoulders of the nobles. For the purpose of arranging the important affairs of every part of the empire, the crescent-shaped falchion, the key to victory over the seven climates, adorned the king's waist ; and with liberal hands, like the rain-pouring clouds, he conferred wealth on the triumphant armies. He then, with the determination of subduing the remainder of Khorasan, displayed his energetic banner, powerful as the sun. In the first place, he ordered, previous to the march of the world-overpowering train, his uncle's son, Ibrahim Khan, dignified as Bahman, to proceed a few days in advance of the victorious troops, with 10,000 infantry and cavalry, all armour-clad, mountained-strength, rock-cleaving, tiger-seizing warriors, each a bastion of flint when halting, each an ocean billow when moving to chastise the rebels of Nishapoor. On the 17th of Muharram, the planet-attended sovereign, in an hour of blessed influence and auspicious omen, like that when lovers meet, placed his foot in the crescent-shaped stirrup ; and with the determination of proceeding to Khorasan, the knot was untied from the waving tresses of the victorious standard. In order to muster his cavalry, he pitched the triumphant tents for a few days in the

Plain of *Radakan*: here Ishak Khan Karaby, and Jaafer Khan Biyat governor of Nishaboor, received honour and splendor from kissing the threshold of the royal tent. Allah Yar Khan also, with Ibrahim Khan Shad Lu governor of Asfarain, Ameer Guneh Khan governor of Khabushan, and other nobles of Khorasan, in the discharge of the rules of devotedness and the performance of duty, stood under the shade of the banner powerful as the sun, and listened with respectful attention to the king's commands.

The Prime-minister, Suleiman Khan, was commanded, along with Husain Khan Kullar Agasy, to reduce the Fort of Chenaran: the fortunate prince, Muhammed Aly Mirza, was detached, in conjunction with Ishak Khan Karaby Sardar, and a body of troops selected from the intrepid combatants in the field of battle, towards the holy district (Meshed). The world-subduing train, with a multitude of blood-shedding lions and ocean-like crocodiles, moved towards Meshed the Holy. On Monday, the 9th of Rabi-ul-awwal, the exterior of Meshed was encompassed by the soldiers of the asylum of victory. Through the devastation and ravages committed by the intrepid Turks, the bright world became enveloped with gloom in the sight of Nadir Mirza, and of those besieged within the fortifications of calamity and affliction: through the protracted blockade, the fire of scarcity and famine blazed on high, so that their state became desperate; and the most acute anguish pierced to the very marrow, when the sublimity of erudition, the intelli-

gence of philosophy and jurisprudence, Mirza Muhammed Mehdy of Meshed, the lord of the learned, the practical theorist, turned his face to the threshold founded in justice, to intercede for the poor and helpless inhabitants of Meshed the Holy. In the sovereign's Paradise-resembling court he humbly presented a request for the liberation of the famished people from the misery of the blockade:—

“ The poor within the fortress have committed no
 “ sin deserving of the imperial severity, or to cause
 “ the royal indignation : the surrender of the for-
 “ tress, and the expulsion of Nadir Mirza, habituated
 “ to treachery, are things beyond the power of the
 “ weak and indigent inhabitants : the keys of the
 “ city, and the reins which guide the will of the
 “ garrison, are in that traitor's hands. What im-
 “ portant difference would it make, if the world-
 “ subduing sovereign should for a few months de-
 “ fer the reduction of the fort, and put off the de-
 “ struction of Nadir Mirza, devoted to a cruel end,
 “ until the people having devised some stratagem
 “ in his affairs, and, extricating the reins of direc-
 “ tion and power from the grasp of his authority,
 “ could, by means they well know, and within their
 “ reach, give up the city to the Ministers of the ever-
 “ lasting empire, and deliver themselves from the
 “ terror of Nadir Mirza's tyranny and severity ?”

The Ameers of Khorasan also, having confirmed the statements of this holy personage, guarantied the fulfilment of the agreement : it was besides evident to his majesty's enlightened mind, that if the fort of the holy territory should be taken by storm,

then the men and women of the district, now enjoying tranquillity under the shadow of the Eight Imams' protection, would become the prey of his blood-shedding warriors, or the sport of his intrepid Turks. Consequently, from the dictates of pure mercy, the king accepted the intercession of this perfect sage; and these stipulations were accepted by the king, and ratified on both sides. His majesty also conferred on Husain Khan Kajar Kullar Agasy, the Sardarship of Khorasan, in addition to the government of Nishaboor. The victorious standard was then put in motion, in the direction of Teheran, the capital; and during some days the king gave himself up to the pleasures of the chase in Chesmeh Aly, the rival of the groves of *Irem*: from thence the dust raised by the army, the asylum of victory, became collyrium to the eyes of the inhabitants of Samanan. His highness, Prince Muhammed Waly Mirza gave delightful banquets, and presented suitable offerings to his majesty.

During the occurrence of these events, Mahmud Mirza the Afghan, who, as before described, had come to Khoïe to solicit the help and support of the climate-conquering sovereign, had turned his face from the monarch dignified as heaven, to the district of Ka'in: he then collected a small force, and, trusting, to the efficacy of the matchless sovereign's never-failing prosperity, advanced to Kandahar. On the day of his arrival he spread this intelligence: "An army of the brave Kajars is approaching, accompanied by Mahmud Mirza." When this was reported to the General stationed in Kandahar on the part of

Zemaun Shah, he, not esteeming himself able to maintain his ground, turned his face to the valley of flight; and thus capricious Fortune, in her sport, gave into the hands of Prince Mahmud the reins of authority over Kandahar. Having left his son Kamran in that country, he advanced rapidly towards Caboul, and there deprived of the ornament of sight Shah Zemaun, who had himself formerly closed the eyes of his brother Kamran, who had only beheld for a few days the heart-adorning beauty of royal power. In this manner Mahmud raised the standard of sovereignty to the heavens. Prince Kaisar, son to Shah Zemaun, who by his father's orders had been appointed Governor of Herat, being alarmed at the approach of his uncle Firoz Mirza, brother to Prince Mahmud, seizing, through terror, the strong cable of royal aid, set out for the crown-bearing sovereign's celestial Durbar. The king, the asylum of the world, omitted no mark of respect toward him; but, on the contrary, raised his dignity to the Polar Star by a succession of royal favours. When his majesty had ended the enjoyment of the chace, he cast the light of equity on the heads of those who repose in the shade of the capital, and, by the arrival there of the auspicious train, conferred honour, with augmented splendor and lustre, on the inhabitants of Teheran.

CHAP. XXXII.

AN ACCOUNT OF THE MARRIAGE FESTIVAL AND THE JOYOUS AND DELIGHTFUL BANQUET OF HIS HIGHNESS, PRINCE ABBAS MIRZA, THE VICEGERENT OF THE EXALTED MONARCHY.

THE *climate-conquering sovereign's* policy, powerful as fate, irresistible as destiny, urged him to render the portico of the orient sun of monarchy and dominion, the vicegerent of temporal and spiritual authority, Prince Abbas Mirza, the envy of the lunar mansions, by the rising of the planet endowed with the prosperity of Jupiter and the aspect of Venus; and, through the influence of this happy festival, to make the surface of the earth more delightful than the heavenly mansions. The gracious order was written in the illustrious name of Mirza Muhammed Khan Davalu Kajar, a noble of that distinguished tribe, and one of the columns of that government which is based on eternity; demanding his chaste daughter, the pearl of the shell of glory, the bud of the rose of nobility, the Mary of the sanctuary of honour, the *Balkis* of the throne of grandeur, in marriage for the brave and fortunate youthful prince. The royal mandate was then issued forth with due honour, enjoining suitable arrangements, at the centre of dominion, to be made for a princely banquet, for all the preparations requisite for a royal feast, and for the assembling of the grandees and nobles of the well-protected realm. The agents of the Government powerful as the heavens exerted themselves to complete these arrangements on a scale befitting a nuptial entertainment: they decorated the streets and houses

like the area of Paradise; and during the night, the blaze of torches and lamps appeared brilliant fires, like those of Mount Sinai. During the day, from the abundance of all kinds of pleasures and delights, the viands of mental desirè and sensual enjoyment were ready prepared for all the world. The wondrous power of skilful pyrotechnists was displayed during each night of the joy-exciting festival; the forms of fire-scattering elephants contended with the figures of flame-showering raging lions; and images of gold-taloned dragons hurled out lightnings from fiery circles. From the sound of the *koorna**, and the soul-delighting harmony of the lyre and of the flute, the cup of existence overflowed with joy and happiness. In short, when one or two weeks had thus passed in festivity and pleasure—

“ On a night, soft as the morn of life;

“ Joy-exciting, as the day of youth;

“ The moon-faced bridemaids removed, in the celestial chamber,

“ The veil from the face of the bride; and then the perfume

“ Of the musk of Tartary was borne abroad on the southern breeze.”

The planet Mercury, as secretary, having formed his ink from the dark eyes of the black-eyed virgins

* The *koorna* is a very large long trumpet, of a peculiar loud and harsh sound. M. Jourdain, therefore, is not singular in his opinion as to the different instruments required to form a complete concert:—

“ *Maître de Musique.*—Il vous faudra trois voix, un dessus, une haute eontre, et une basse, qui seront accompagnées d’une basse, de viole, d’un théorbe, et d’un clarion pour les basses continues avec deux, dessus de violon pour jouir les retournelles.

“ *M. Jourdain.*—Il faudra mettre aussi une *trompette marine*.
“ La trompette marine est un instrument qui me plait, et qui est
“ *harmonieux.*”

Bourgeois Gentil.

of Paradise, with the golden pen of a flaming star, and the dissolved gold of the sun, wrote the marriage-contract on the bright page of the brilliant morn. Jupiter, like the soul-ravishing writers, endued with the Messiah's hallowed breath, composed the record of the glorious festival. Then all the Ameers, Nobles, Ministers, and great men of the Celestial Court, holding lanterns of gold and silver, with the sound of drums and trumpets introduced the litter of the Noshabeh of the age into the Prince-Viceroy's palace, with a splendor that eclipsed the bright luminaries of the skies.

In the morning, the Vizirs, Ameers, and Nobles, in order to manifest their gratitude on this auspicious banquet, and to offer their humble congratulations, laid costly and beautiful gifts at the feet of the monarch endued with solar energies, obtained the gracious notice of the lord of the world, and had their persons decorated with valuable robes of honour.

CHAP. XXXIII.

THE CONCLUSION OF KAISAR MIRZA'S HISTORY.

WHILE Kaisar Mirza found the splendid threshold a secure sanctuary against the reverses of fortune, and the imperial court to be the safe shrine of petition, the prudent monarch anticipated his wishes, by conferring on him most princely favours, and daily distinguishing him by new kindnesses. It was now ascertained that Mahmud Mirza was ungrateful for his benefactor's bounties, and practised rebellion in return for his protector's aid. Finding this, some

of the principal Afghan nobles came to the celestial Durbar; when they represented:—"That a year has elapsed since Kaisar Mirza has resided at the royal threshold, and since the eyes of his faithful followers have been fixed on what might pass on the road of the royal munificence: now, should he, through virtue of the unequalled sovereign's fortune, move forward and prevail over his enemy, and if, through that superior influence, the sight of his uncle, who is a prey to agony of soul on his account, should become dim, he will, unlike Mahmud, not only walk in the paths of loyalty, but seek the accomplishment of all his wishes, through the medium of devoted attachment to the imperial court."—The image of Kaisar Mirza's good faith was reflected on the mirror of the region-conquering sovereign's mind, and the request of the Afghan nobles was acceptable to his most noble soul: they were therefore decorated with dresses of honour; and Kaisar Mirza, having been presented with a diamond-studded sword and poniard, with gold and silver vases, a tent, pavilion, horses, and stores, ultimately obtained permission to depart, in the direction of Caboul and Kandahar. Letters also, to the following purport, were issued forth to the nobles and chieftains of those regions: "That they should regard obedience to the royal orders, as an incumbent duty; and should assemble troops, and establish Kaisar Mirza in his capital."

CHAP. XXXIV.

AN ACCOUNT OF THE EVENTS OF THE FORTUNATE YEAR OF THE
HEJIRA 1218 (A. D. 1802).

WHEN, from the widely-diffused beauty of spring and from the perfume of the rose, the nightingale became agitated with delight, and the disconsolate turtle-dove on the verdant boughs, and the hyacinth in the parterre, burst out into loud plaints, Prince Abbas Mirza, the vicegerent of temporal and spiritual power, on completing the festival of the new year, made in his *royal residence an entertainment*, and presented his respectful offerings to the king: he submitted to the sight powerful as that of the solar orb a thousand precious-stones brilliant as the sun, ten horses with hoofs of steel and slender loins, as many strings of camels with mountain bunches, a thousand purses of gold, Egyptian silks, Chinese brocades, and imperial satins, besides other valuable objects and stuffs, the enumeration of which exceeds all power of computation. At this period there arrived at the royal court a representation from the administrators of the district of Asterabad, complaining of the evil practices of the Yamoot and *Kokilan* tribes, who dwelt on the bank of the River *Gurgan*, and were tributary to the exalted empire of the Kajars. The triumphant retinue moved from the capital, for the purpose of visiting Mazenderan, and chastising these agitators; and from thence the musk-diffusing banners shed their influence in the direction of Asterabad. After this, by the fortunate sovereign's order, the victorious

troops marched to the station of *Kara Shaikh*, inhabited by Turkomans: there they kindled the flames of plunder and devastation, and burned their tents: their sons and daughters became the captives of the intrepid warriors, and great numbers were slain: those who escaped the sword from fear, requested quarter, and to be allowed to pay tribute. Several also of their distinguished men removed with their families to Teheran, where they seated themselves in the dust of the heaven-founded threshold. The victorious train turned the face of determination from thence to the Plain *Kalpush*, and next arrived at Chesmeh-i-Ali Boulak, to enjoy the pleasures of the chace. His Highness the Vicegerent of the monarchy then was covered with honour by the imperial presence; and, in company with the climate-conquering monarch, turned their steps to Teheran, the seat of dominion.

CHAP. XXXV.

AN ACCOUNT OF THE CAPTURE OF THE FORT OF MESHED, AND OF NADIR MIRZA, WITH HIS SONS AND BROTHERS.

HUSAIN Khan Kajar Sardar, who had been appointed to reduce the fort of Meshed the Holy, and to take Nadir Mirza prisoner, requested from the region-subduing sovereign the aid of Prince Muhammed Waly Mirza, with an enemy-destroying force. On this, the prudent monarch appointed Muhammed Waly Mirza, with a vengeance-breathing army, to move towards Khorasan, and take the fort of Meshed the Holy. Whilst the prince

halted in Nishaboor, Husain Khan Sardar girt on the girdle of persevering exertion, to subdue the fort; and in proportion as the siege advanced, the garrison of the fort became distressed. At the end of the blessed Ramazan, the foe-crushing army determined to capture the fort, broke up from their entrenchments, and accompanied the prince's stirrup: like the roaring torrent or the loud-sounding ocean, from every side they assaulted its bastions and curtains. The minister of the resplendent Mausoleum, on beholding this state of affairs, shut the gates of the holy threshold, in order to guard the sacred precincts. When Nadir Mirza beheld himself in the jaws of the crocodile of adversity, he fell into trepidation, like a fish in the net of perplexity. He imagined that the present tumult had been excited by the holy and venerable Mirza Muhammed Mahdy of Meshed; and, in consequence, he turned towards the fortress dedicated to the Imam of celestial dignity, and, through excess of infatuation, broke open with clubs and hatchets the gate of the holy threshold. Accompanied by a great multitude, he traversed with unhallowed steps the sacred sanctuary; and losing sight of all reverence, with his drawn sword he approached the venerable Mirza, at the moment he was engaged in worship and prayers. After insulting him with abuse, he inflicted deadly wounds on the pure essence of the descendants of the most excellent of mankind. He then mounted the steed of flight, and fled towards Chenaran: at this instant the victorious troops scaled the bastions and

curtains; they got possession of the fort, and exercised the hand of spoil and rapine: but the prince, however, was able to restrain his army from a general plunder. Nadir Mirza, in this great change of condition, had proceeded in his flight the distance of four farsangs from Meshed, and had dismounted at the encampment of one of the country tribes, when a number of the inhabitants of the desert seized and brought him to the prince (Muhammed Waly)'s presence. Through the excess of his misfortune, tears flowed from his eyes: and it so happened that, at the same moment, the bird of the soul of the most learned of men, in consequence of the deadly blows it had received, winged its way to the garden of Paradise. His funeral ceremonies were performed, and his remains deposited near those of the venerable Imaum: he had lived in the odour of sanctity and holiness near seventy years. The prince having in the mean time arrested Nadir Mirza's brothers and sons, sent them in chains and fetters to the court of the peerless sovereign. His imperial majesty brought Nadir Mirza to the court of reproach and castigation, and in person interrogated him. Nadir denied having put the venerable sage to death; and asserted that the wounds he had received were inflicted accidentally, in the tumult and confusion. On the clear proof of that sin, he added a lie to his other crimes: he received due punishment: his brothers also partook of the same bitter draught; and most of his sons being deprived of the ornament of vision, were consigned to the seclusion of disgrace and humiliation.

CHAP. XXXVI.

AN ACCOUNT OF OCCURRENCES IN THE AUSPICIOUS YEAR OF THE HEJIRA 1218 (A. D. 1803), BEING THE SEVENTH YEAR OF THE FORTUNATE REIGN OF HIS MAJESTY:—OF THE ILLUSTRIOUS VICEGERENT BEING ORDERED TO CHASTISE THE REBELS OF AZARBA'IJAN: OF HIS DEPARTURE TO THE FORT OF ERIVAN; AND OF THE ARRIVAL OF THE RUSSIANS.

WHEN the monarch of the celestial throne with stately gait had entered the porticoes of Aries, and the sultan of spring bestowed verdure on hill and dale, the sovereign of the solar crown with auspicious fortune ascended his diamond-studded throne, and opened his hands to scatter dirhems and dinars. On finishing the festival of the auspicious Nurooz, his energetic mind was turned to the regulation of temporal and spiritual concerns. As Muhammed Khan Kajar, Beglerbeg of Erivan, had frequently withdrawn his neck from the collar of obedience and loyalty, and had never manifested the sentiments of alacrity and zeal which would have been acceptable to ministers; but, on the contrary, from the innate ferocity of his soul, forbore to approach the sphere of royalty—misdeeds which the strength of the fortress he possessed tended also to inflame; he became well pleased with the increasing power of the Russians, who at this period had found their way to *Ganjah* and *Teflis*—a detailed account of which affairs shall shortly proceed from the pen of description: suffice it, at present, to say, that Muhammed Khan by no means wished the country to be at once cleared of the invading strangers, especially as the world-adorning royal will required

that the fortress of Erivan should be evacuated by his troops, and its bastions and battlements be mounted with experienced and faithful soldiers. His majesty having however effected this, determined to proceed, with unshaken purpose, to expel the enemy, and to lower their standards in the dust. Therefore, in order to organize the kingdom of Azarba'ijan, to free the surface of the district of Erivan from the presence of strangers, and to reform those who were criminal, the illustrious Viceroy of the monarchy, Prince Abbas Mirza, was ordered to Erivan, with a well-equipped army of infantry and cavalry. It has been before stated, that the Prince-Viceroy's Vizir, the essence of virtue, Mirza Isa, styled Mirza Bazung, had been appointed to superintend the important concerns of Teheran, as well as to arrange the affairs of Hasan Aly Mirza, the governor of that Paradise-like region: on this account, therefore, the Vizir of enlightened mind, an *Asuf* in prudence, the realm-adorning wisdom of Mirza Muhammed Shafia, was ordered to attend the victorious retinue, accompanied by a number of Kajar Ameers, such as, Suleiman Khan Kawat Lu, Mahdy Kuly Khan Kawat Lu, Mahdy Kuly Khan Davà Lu, Raza Kuly Khan, Pir Kuly Khan, Najuf Khan, and Alla Verdy Khan Kajar; and of the Khans of Azarba'ijan, Ahmed Khan Mukaddam, Beglerbeg, Abul Fatah Khan Jüwan Shir, Aghuz Lu Khan, son of Juwad Khan Ganjah, and Alexander Mirza; of the Ameers of *Sardah* and *Hazarah*, Aly Kuly Khan Shahun; also the troops of *Shakaki*, *Shahun*, and others. The Viceroy was also

attended by the insignia of royal pomp—the tent, the pavilion, the royal chamber, the audience chamber, the fort-demolishing zambooraks, the joy-announcing drums, and the hoarse-sounding trumpets. The fortunate sovereign came out of his capital to bid adieu to his son, and behold the victorious camp at the first halting-place of the Prince Viceroy, rendering the site of this encampment the envy of the celestial spheres; and, from his perfect liberality, he bestowed on the illustrious prince a coat of mail in close links, which had been handed down to the region-conquering sovereign, through successive generations, from *Tuly Khan*, son of *Jengheez Khan*. At the end of *Zi-hajjah-ul-Haram*, the auspicious train moved forward, in the direction of *Azarba'ijan*. On coming to *Kazwin*, Prince *Muhammed Aly Mirza* hastened to meet his brother, with a splendid procession, and displayed all the duties of hospitality and affection. In the territory of *Azarba'ijan*, the *Beglerbegs* and the other magistrates pressed forward to wait on him with suitable presents; and, through the gracious kindness of the illustrious Viceroy, their prospects were enlarged. The Viceroy employed his energy in spreading out the carpet of justice, and in securing the tranquillity of the cultivators and dependents; and the unequalled *Vizir* laid down also in his soul the rules of universal protection, so that, in the district of *Erivan*, the crops and property, in each and every part of it, should be exempt from the violence of the dread-striking hosts; which, from the terror of punishment, prevented any one taking away the poor

Durveish's lamb, and secured the pitiless heart from trampling a single ear of corn under his horse's foot. By order of the eminent vicegerent of the monarchy, despatches, accompanied by envoys, were sent from the royal residence of Tabreez, to Muhammed Khan Kajar, Beglerbeg of Erivan, mingled with counsels, blending threats with promises, containing exhortations, arguments and motives, inducing him to expedition in tendering his allegiance, and in executing such orders as emanated from the court of the sovereign dignified as Jamshid : but his innate fierceness prevented him from comprehending the extent of the Prince Regent's liberality : he even obliged the cultivators and tribes of Erivan to emigrate ; some to the borders of Ba'izid and *Van*, and others in various directions. He then closed the gates of the fortress, and posted himself behind the fortifications. A trusty messenger was also sent to Teflis, to invite the Russians to his aid ; at the same time exhorting them to give battle to the Viceroy, and promising to surrender to them the fortress when they had subdued the troops of Iran.

CHAP. XXXVII.

A CONCISE ACCCOUNT OF THE SITUATION OF THE RUSSIAN EMPIRE,
AND OF THE ENTRANCE OF THAT NATION INTO GURJISTAN.

THE Russian empire contains extensive kingdoms : one half of it is in Europe, and the other in Asia : it is bounded on the north by the Frozen Ocean ; on the south, by Chinese Tartary, Moghul Tartary, the Sea of Khazar (the Caspian), Ajamistan (Persia),

and the Black Sea; on the east, by the Sea of Japan; on the west are the Othman Empire, Lah (Poland), and Aswaj (Sweden). In this empire there are lofty mountains, many lakes, and numberless forests: the air is exceedingly cold, and its produce inconsiderable; and, excepting barley, there is produced no other grain which can be laid up. Among the different species of animals, the bear, fox, ermine, and black-sable, are very numerous. In those countries bordering on Lah (Poland), it is more cultivated, and its granaries more abundantly blessed. The capital of the Russian Empire is the City of Peterburgh, erected by the Emperor Peter*. It is a great and populous city, through which the River Narwah passes, and flows into the Baltic Sea: the population of the city is about 150,000 souls. This city contains, in its quarters, beautiful commercial establishments, and admirable places for shipping. The part of the empire situated in Europe is divided into thirty-two governments: the inhabitants of Russia, since the time of

* The following are the Sovereigns from 1696 to 1825:

Peter I. surnamed the Great	1696
Catherine I. his widow	1725
Peter II. Grandson of Peter I.	1727
Anne Ivanovna	1730
Ivan VI.	1740
Elizabeth Petrovna	1741
Peter III., deposed and poisoned	1762
Catherine II., Peter's widow	1762
Paul I. murdered	1796
Alexander I.	1801
Nicholas	1825

Peter the First*, have greatly advanced in refinement and civilization. The Russian religion †

* * * * * is inclined to.

The commodities of the country are all kinds of skins, furs, talc, iron, resin, pitch, tar, dried fish, and cloths. To the Emperor Peter, so distinguished for wisdom and science, the Russians owe the regulations and maxims which are at present current among them, in all matters relative to the government of towns, the defence of the frontier, military tactics and evolutions, the discipline of infantry and cavalry, as well as the dispensation of laws and justice. The Emperor Peter lived about a century ago : he was of the royal family of Russia ; and, through his natural genius, bore away the prize of sagacity and penetrating judgment from the lists of fortune. He had a daughter, a son, and a wife. As the emperor directed his most earnest attention to the

* The following is the account of this extraordinary man which Louis XV. gives to Madame du Barri :—

“ Je me rappelle que bien jeune encore je reçus la visite du Czar Pierre le Grand, veux-je dire. Il ne manquit point de génie ; il se conduisit pourtant comme un vraie rustre ; il passa son temps à courir *les académies, les bibliothèques, les manufactures*. Jamais je n’ai vu d’homme plus mal élevé. Figurez-vous qu’à notre premier entrevue, il me prit dans ses bras et me porta comme aurait pu faire un de mes valets. Il étoit sale grossier mal vetu.”

Vide *Mémoires*, vol. I. p. 187.

History alone assigns to Princes their true places. She has already assigned one of the highest to Peter, the Father, the Founder (if one may say so) of his country ; and one, low as Tophet, to the silly, debauched, profligate, profuse tyrant, Louis XV.

† This line is entirely defaced in the Manuscript ; with the exception of the words “ Russian religion,” at the commencement ; and “ is inclined to,” at the end of the line.

due arrangement of the state of the cultivators and military, he therefore established a new Code of Laws, and compiled a book resembling the *Yasa Nameh* of Jengheez Khan; the regulations contained in which code the Russians observe to this day, and pursue the maxims and policy which it contains. It is only since the publication of this code that the Russians have attained power and superiority, and that their emperors have acquired unlimited sway, and devoted themselves to internal improvements and to the national observances. About the termination of the Sefavi dynasty, when Mahmud the Afghan, having rebelled against the Shah Sultan Husain Sefavy, advanced to Isfahan and there besieged him, unjust aggressions, and the invasion of Azarba'ijan and Irak, took place on the part of the Turks, Shah Sultan Husain despatched his son Tehmasp Mirza to Azarba'ijan, hoping perchance that he might, by exertion, relieve the inhabitants from the Afghan oppression. Tehmasp Mirza, on his arrival, and on witnessing the situation and ravages of the Othman troops in that defenceless country, despaired of effecting any thing by means of the people themselves, and unthinkingly turned to implore assistance from the Russian Emperor. For this purpose he resigned to him several districts, on the condition of receiving effectual aid, to put an end to the source of mischief arising from the evil-disposed Afghans. The Russian Emperor, being desirous to find an entrance into Iran, set out with a numerous force; and leaving his eldest son as Viceroy, advanced as far as the boundaries

of Derbend. At this conjuncture, his son, who was in Peterburgh, became openly hostile to him. On learning this, Peter was profoundly agitated and troubled, and was, of necessity, obliged to return to his capital. He there assembled the priests and nobles, and explained to them his son's rebellion; for the punishment of which criminal conduct, he, according to the dictates of policy, decreed his death, and carried the sentence into execution. After that, he again laid the foundation of commercial intercourse with the people of Iran, and arranged the means of insinuating himself into the country, as far as the limits of Resht and Derbend, about the time that the Afghans had martyred Shah Sultan Husain. After which, Nadir Shah appeared, and brought destruction on the Afghan prosperity: he also cleared the kingdom of Iran from the presence of the Othman forces. He next subdued Hindustan and Turkistan: after which he turned his attention towards blocking up the roads against the hostile designs of the Russians; and, in order to remove all pretences, despatched a Letter and Ambassador to that Government. As the Russians, however, had completely ascertained the hostile intentions and power of Nadir Shah, they instantly removed the foundations they had laid for entering into Persia, and, closing up the budget which they opened in Resht and Derbend, they took away the residents to their own country, subscribing a treaty* to this purport:—"From this time, the Russian
"Emperor shall not move a single step beyond the

* See copy of this Treaty in the Notes.

“ limits of his own country, but will always walk
 “ in the path of friendship with the Government of
 “ Iran.” As Nadir Shah’s power attained the
 greatest eminence, the Russian Government faith-
 fully observed the stipulated treaty, until the Em-
 peror Peter departed to the other world. After
 him, his consort sat on the throne, and placed the
 diadem on her head. When some time had elapsed,
 she, too, exchanged the throne for the bier ; and her
 daughter, who was possessed of heart-overpowering
 perfection and world-adorning splendor, obtained
 the royal dignity. After some time, she also de-
 parted, by the destined path of mortality, to the
 regions of darkness ; and the Russian Empire became
 greatly alarmed in consequence of the failure of
 Peter’s lineage : affairs were neglected, and the con-
 cerns of the State thrown into confusion. Whereas
 from ancient times the Namsah court (*i. e.* German)
 has been the capital of the European kings, who
 have derived their dignity, grandeur, and authority
 from the German Emperor, the successor of Kaisar,
 therefore intelligent and wise persons were sent
 from Russia to demand from him a prince who
 should put the affairs of the Russian State in order.
 The Emperor selected, as their sovereign, a *Ger-
 man prince*, in whose family the royal dignity
 had continued, without interruption, during seven
 hundred years. He also sent to Russia, as his
 consort, Ekatarinah*, a princess endowed with

* The following sums are stated, it is said from good autho-
 rity, to have been squandered by Catherine on her lovers :—

The five brothers Orloffs received 45,000 pea-	Rubles.	Rubles.
sants; and in lands, palaces, jewels, plate,		
and money	17,000,000
	N	Vissensky,

consummate understanding and profound sagacity, and seated her on the throne. Now the Germans differ widely from the Russians in some articles of the faith of the Messiah. As their new sovereign was a German, he was accordingly desirous that the Russian Nobles, Ministers of State, and the rest of the nation, should follow the general faith of the

	Rubles.	Rubles.
	Brought over ...	17,000,000
Vissensky, officer of the guards, about two months in favour	300,000
Vassiltschikoff, lieutenant of the guards, received in the twenty-two months that he was in favour :		
An estate, with 700 peasants upon it, estimated at	600,000	
In money	100,000	
In jewels	60,000	
In plate	50,000	
A palace furnished	100,000	
Pension of 20,000 rubles per ann., nearly	200,000	
The Order of St. Alexander Nefsky.	—————	1,110,000
Prince Potemkin received, in the two first years,	9,000,000	
He afterwards accumulated immense riches.		
He had great estates in Poland, and in all the provinces of Russia. One of his book-cases was full of gold, diamonds, and notes of the Banks of London and Amsterdam. His fortune was estimated at ..	50,000,000	
	—————	59,000,000
Zavodoffsky received, in eighteen months, lands in Poland, with 2000 peasants ; in the Ukraine with 6000, and in Russia with 1800.		
These estates were valued at	1,000,000	
He received in money	150,000	
In plate	50,000	
In jewels	80,000	
In pension on the Cabinet 10,000 per ann.	100,000	
The ribbon of the White Eagle of Poland.	—————	1,380,000
	Carried over ...	78,790,000

Germans. The Nobles and Ministers, however, declined to conform to this demand, and refused to obey the edict; on which account several eminent Nobles and Ministers were thrown into chains, and confined in a loathsome prison, whilst the Emperor

	Rubles.	Rubles.
	Brought over ...	78,790,000
Zoritch received, in one year, the ribbon of the Order of the Sword of Sweden, and that of the White Eagle of Poland.		
An estate in Poland of	500,000	
One in Livonia of 50 Haaks	100,000	
A commandry in Poland produced 12,000 rubles annually, valued at	120,000	
In money	500,000	
In jewels	200,000	
	<hr/>	1,420,000
Korzakoff received, in sixteen months, the ribbon of the White Eagle of Poland.		
The palace of Vassiltschikoff, re-purchased for him		
	100,000	
An estate, with 4000 peasants	400,000	
In money and jewels	150,000	
Payment of debts	100,000	
Outfit for travelling	100,000	
Gratification whilst travelling	70,000	
	<hr/>	920,000
Lanskoi received, in estates and money	3,000,000	
In diamonds	80,000	
To pay his debts	80,000	
A palace, valued at	100,000	
	<hr/>	3,260,000
His sister and his cousin were made maids of honour, and received many presents not brought into this account.		
Yermaloff received, in sixteen months, the ribbon of the White Eagle of Poland.		
An estate, valued at	100,000	
Another, with 3000 peasants	300,000	
In money	150,000	
	<hr/>	550,000
	Carried over ...	84,940,000

gave himself up to sensual pleasures. Amongst other things, he had formed a devoted attachment to the daughter of one of his Ministers: he shewed her an unbounded affection, and testified very little respect to his consort Ekatarinah. As in the faith of the Messiah a plurality of wives is not permitted, and king or subject can only possess one, so the German, from excessive love to the Vizir's

	Rubles.	Rubles.
	Brought over ...	84,940,000
Momonoff received, in twenty-six months, in		
estates	600,000	
In money	200,000	
In jewels	80,000	
	880,000	
Plato Zaboff was decorated with the title of Prince, and with several ribbons, and appointed grand-master of artillery. He received large estates in Russia, in Poland, and in Courland. His fortune, exclusive of moveables and jewels, amounts to about 100,000, and is consequently valued at	2,500,000	
His moveables and jewels	200,000	
	2,700,000	
Valerian Zuboff received great sums in money, estates in Poland and in Courland, and a pension of 12,000 rubles, payable in gold, which may be estimated at . . .	800,000	
To this must be added the expenditure of the different favourites, estimated at 1,250,000 rubles per annum, which, during the thirty-four years of the reign of Catherine II., amounts to . . .	8,500,000	
	9,300,000	
Total . . .	97,820,000	

This is, perhaps, the most expensive love on record. May we hope the benefits Catherine bestowed on Russia, during her reign, will be received hereafter in mitigation of her crimes and vices? There is no prayer to God we ought to put up more fervently than, "Lead us not into temptation."

daughter, consented to his consort's death, in order that, without trouble from the Empress, he might enjoy the society of his mistress. Among the extraordinary accidents of fortune, it happened one day that the Emperor had placed his mistress in a private apartment during the time he himself was employed in holding a court; but as his heart was wholly devoted to this beloved object, he eagerly desired, on being released from business, to pass some time in the enjoyment of her society. Now it so happened, that Ekatarinah passed through the apartment in which this lady was placed; and the damsel, from the arrogance inspired by her conviction of the Emperor's devoted attachment, failed to pay due respect to Ekatarinah. The latter, therefore, through royal indignation and elevated rank, and burning with the flame of envy and jealousy, gave her *a slap on the face*. As it had been laid down in the code of Peter, that if any person should be guilty of an act contrary to the rules and statutes contained therein, or perpetrate any forbidden crime, the Vizirs and supreme judges should assemble in court, and proceed to investigation and proof, and then by a general decree to ordain the punishment affixed to that act, and order the appointed sentence to be executed: from whence no person has the power to oppress the Emperor's pensioners, who derive their subsistence and salaries from the court, or inflict injury on the weak and destitute peasantry. In consequence of these regulations, the fire of indignation burst forth into flames from the recesses of the silver-bosomed damsel's heart, and tears streamed from her eyes.

While in this deplorable state the Emperor entered the chamber, and, on beholding her, inquired, from his extreme attachment and love, the cause of her weeping ; which she, amidst sighs, sobs, and tears, related to him. The Emperor, endeavouring to comfort her, said : “ Let not this, my soul, trouble
“ our delight : continue to love me ; since, for the in-
“ jury you have received, I am authorised by law to
“ imprison Ekatarinah.” He then gave an order to the *Do Deh*, who are twenty in number, to confine Ekatarinah in a fort in the city of *Peterburg*, and to prevent all ingress and egress. This order was acted on ; and in the mean time, the Emperor, with the Vizir’s daughter, retired, for the purpose of enjoying undisturbed pleasure and delight, to a place called *Peterhof*, a truly delightful situation, and an enchanting structure, two parasangs from Peterburg. In this retirement he spread the carpet of happiness, and circulated the cup of pure wine. The damsel’s head however became heated with wine ; and in this state of intoxication, Ekatarinah’s insult occurring to her mind, she again began to weep : on which the Emperor said, “ I have imprisoned Ekatarinah be-
“ cause she insulted you, and yet the dust of melan-
“ choly remains on the pages of your soul : cast
“ away care ; embrace me, and cease your tears ; for
“ I shall send two soldiers to put her to death and
“ shed her blood ; and thus assure your not receiv-
“ ing any further trouble or oppression from her.
“ I mean also, to-morrow, to take you to church,
“ and elevate you, by the bond of marriage, to Eka-
“ tarinah’s place, and by this gracious alliance raise
“ your head to the skies.” Among the guards of

the court then on duty, and who heard these words, were two soldiers, who said to each other, “In our quality of the select twenty, through fatigue and weariness we are reduced to the greatest extremities : it is therefore our interest to hasten from hence with all expedition, and have a conference with Ekatarinah in the prison, to acquaint her with this heart-rending intelligence, and to employ all our energies for her liberation ; so that, in return for this important service, we may attain to exalted dignity and elevated rank.” On this, they instantly hastened away ; and found Ekatarinah’s guards at the prison-door, to whom they thus spoke : “ The Emperor has sent us to Ekatarinah with a message, which we are to deliver to none else but herself in person ; but as we cannot be admitted into the fort, let her come to the door and listen to the Emperor’s message.” Ekatarinah, being on this permitted to come to the castle-door, they respectfully informed her of the Emperor’s words ; and said : “ Behold ! even now some soldiers are coming, who will make you taste the poison of death : take therefore some step to remedy your condition, and for this purpose adopt every measure within the compass of ability and reflection.” Ekatarinah, on hearing this, fell at their feet, and addressed them in terms of supplication and grief. The chiefs of the ten*, appointed to guard her, then said : “ If you will promote us to the dignity of the Vizir’s office, we will first deliver you from prison ; and after that, being guided by your sagacious counsels and profound policy, we shall bring

* Twenty I presume.

“destruction on the Emperor’s fortune.” Ekatarinah, who wrote a most beautiful hand, drew up an agreement in her own writing, to the following purport:—

“That if they (the chiefs of the twenty) possessed perfect intelligence, and sagacity comprehensive enough for the administration of the State, she would promote them to the high rank of Vizir; but if they were deficient in these qualities, she would bestow on them joy and happiness, by appointing them to the government of some of the provinces of the empire.” Having received this engagement, they tied ropes together, fastened the extremity of them to her waist, and, letting her down from the roof, got her out of the castle. She then said to them: “You must now conduct me to the quarter of the Nobles and Ministers who have been put in prison on account of their religious opinions.” They instantly complied with this order. When the prisoners beheld the Emperor’s consort, they respectfully bared their heads and kissed the ground, and Ekatarinah thus addressed them: “This infatuated man has imprisoned you on account of your peculiar religious opinions, and made you despair of ever more tasting the pleasures of life.” She then ordered the chains to be removed from their hands and feet, and addressed them again in most gracious words, and made large promises to this body of nobles: in consequence of which they applied themselves, the same night, to collect their friends and associates; and having assembled about 5000 persons, they set out with Ekatarinah to make an attack on the Emperor. Now a part of the site of Peterburg is in what was formerly the Swedish

territory : the Russian Government, therefore, through vigilance, lest the above-mentioned people should attack the city on the sea-side, always keep near the shore, in a state of complete readiness, a vessel manned with experienced soldiers, and abundantly supplied with military stores of every description. When Ekatarinah crossed over this place, she announced to the mariners and officers, “ The royal
“ order is to this purport : ‘ Whoever shall attempt
“ to cross over from this side, or come among these
“ vessels, must be taken prisoner : and should that
“ person have recourse to hostility or violence, you
“ must cause the surface of the water to blaze with
“ the fire of artillery, and consume with the de-
“ structive flames both the vessel that conveys
“ him and the bark of his existence.’ ” After this, she hastened to attack the infatuated Emperor ; and having taken him prisoner, she thus addressed him in reproachful terms : “ O heedless fool ! every na-
“ tion in the world has its peculiar faith, and every
“ individual his peculiar mode of worship ; what,
“ then, could induce you to the attempt of convert-
“ ing the people of Moscow to the faith of Ger-
“ many, and to throw the Ministers and Nobles
“ of the State into bonds and imprisonment ?
“ Among the rules of conduct pursued by Chris-
“ tian sovereigns, in what age has this practice ever
“ prevailed, of putting to death a faithful and
“ affectionate consort of royal blood, to take in
“ her place, in the ties of marriage, a *plebeian con-*
“ *sort* ? ” He replied : “ What was to be, has
“ come to pass, and fate has had its course : my
“ only request now is, that wherever I may

“ be, you suffer me to keep my sword, and my “ dog, the only faithful companion I have.” Ekatarinah answered: “ You have no longer power to retain even these objects near you.” She then commanded the officers to bear him away. He was instantly forced away, and conveyed to some secret place, which no one has ever been able to discover. Ekatarinah, after this, ascended the throne, rewarded her associates, and conferred on them the dignity of Vizir, with unlimited authority. During a long period the pie-bald courser of fortune was obedient to her, and she administered the State with perfect splendor and authority. It was, however, the great object of her wishes to take advantage of any event which might occur, to break the solemn compact made with the Persian Government; so as to have a pretext for entering into Gurjistan (*i. e.* Georgia), and introduce herself by some means into that realm, either by artifice and deceit, or open hostility and warfare. In the commencement of the reign of the deceased sovereign, Muhammed Shah Kajar, his brother Murtaza Kuly Khan, as has been previously explained, fled away from his majesty, and attached himself to the Russian Emperor. At first his arrival was regarded as a happy circumstance, and the Russians conferred on him all kinds of distinction and favours: they gave him the crown, the sash, and purses of silver and gold, and gratified his desires in a thousand ways. He was permitted to reside at Teflis; and the Russian Government constantly furnished him profusely with the means of passing his time happily, and with all the refinements of artifice, continually

directing their energies to accomplish their original object ; and Murtaza Kuly Khan, on his part, was always impelling and tempting them to invade the Persian Empire. At the time when Teflis was captured (an enterprise which was, through the determined prowess of the deceased sovereign, attended with complete success), *Erakly Khan* was thrown into despair, and the Governors of Daghestan, Shirwan, and Karabagh, had their minds filled with alarm by the martyred sovereign's irresistible force. Ekatarinah looked on this as a favourable conjuncture for breaking the solemn compact existing between the two countries. An experienced general, to whose prudent mind the most important affairs had been entrusted, and to whose sagacious discernment the execution of the most weighty concerns had been committed, was ordered to advance, with 40,000 soldiers and a train of artillery, by way of Derbend. This general had lost in battle one leg by a cannon-ball, and its place was supplied with one of gold : his name was *Larryan**, and he was styled *Kuzzal Iyagh* (*i.e.* Gold Leg). He invested Derbend, and thought to break down the walls of the fortress with cannon-balls ; but as the foundation of the castle and the walls were of stone, no breach was effected by many thousand balls. After a siege of some months, during which Sheik Aly Khan and the people of the place had enveloped in blood and dust the amputated heads and bodies of the Russians, a person named *Khizzar Beg*, belonging to the household of Sheik Aly Khan, and Faty Aly Khan, his father, shutting their eyes to the gratitude due to

* Count Valerian Zuboff.

their benefactors, associated themselves with some mean wretches, and, by surprising the garrison, gave up Derbend to the Russians; and Kuzzal Iyagh marched from thence, with the design of advancing to the Plain of Mughan. This intelligence was reported in Khorasan to the late sovereign, at the moment he was setting out to subdue Kharezm and Turkistan; when, on hearing the account of the Russians advancing to Mughan, he immediately directed his course to Teheran. Here he entirely devoted himself to assembling a mighty army, and to concerting the most vigorous measures for repelling and opposing the Russians; and just at this period news came to Kuzzal Iyagh, that Ekatarinah, the Russian sovereign, had departed from this abode, full of delusion, to those regions where all doubts are removed. On the receipt of this intelligence, the Russians marched away from Mughan, and returned to their own country. After Ekatarinah, her son, *Paulovitch*, ascended the imperial throne. He put to death several Nobles and Ministers who had been guilty of the foul deed of removing his father, and who were still alive at the time of his accession. At last, through his evil conduct, the Russian Nobles and Ministers deprived him of power and life, and seated in his place his son, *Alexander Paulovitch*, on the throne. He also, conformably to Ekatarinah's long-concerted policy, determined on violating the ancient treaties entered into with the Persian Government. At this time Erakly Khan turned his face to the other world; and dissensions arose between his eldest son, *Gurgeen Khan*, and his other children: in consequence of which, *Alexander Mirza*,

one of his sons, hastened to the exalted court of Iran, where he received the greatest attention; whilst Alexander Paulovitch employed every means to intrigue with and flatter Gurgeen Khan. He sent to Teflis one of his Ministers, named *Sisan Lud**, with a large force of infantry, and several pieces of cannon; and this person was known in Iran by the name of *Ashpukhdar*, a man eminent for resolution and high spirit. To him Gurgeen Khan, through infatuation, closing his eyes to the consequences, tendered submission, and gave up the city of Teflis to the Russian Ministers; so that he, in truth, kindled, with his own hands, a fire which consumed not only his own family, but many others besides. In the mean time the wolf of Destiny snatched away Gurgeen Khan; and on the death of this unfortunate prince, the Russian general prepared to send as prisoners to the Russian capital, Queen *Dodah Fal* (now exposed to this severe reverse of fortune), with several of her children and friends: and as *Dodah Fal* hesitated, General *Nazru* came, on the part of *Ashpukhdar*, and said, "You must proceed immediately, without any further delay." *Dodah Fal* still excused herself; and the general then came forward to seize *Dodah Fal*'s hand, and force her to depart. The queen happened to have under her nummud (*i.e.* carpet on which she was seated) a poniard, called a *Kumah*; which she instantly drew, and, stabbing General *Nazru*, wounded him mortally. Her son, *Tehmuras Khan*, however, fled from *Gurjistan*, and arrived at the court of the climate-conquering sovereign.

* *Zizianow*.

CHAP. XXXVIII.

AN ACCOUNT OF THE RUSSIANS OBTAINING POSSESSION OF THE FORTRESS OF GANJAH, BY MEANS OF THE ARMENIANS RESIDING THERE.

As the Russians had now opened the budget of settlement in Gurjistan, they became desirous to introduce their power into all the adjacent countries and places ; and for this purpose they often directed their forces against even the almost inaccessible recesses of *Jarotulla*, and shed a great deal of innocent blood. In the month of Ramazan of the year 1218 (A.D. 1803), they displayed their standards in the direction of Ganjah. Juwad Khan Kajar, the governor, reported this circumstance to the Durbar of the sovereign, powerful as Jamshid ; and although a body of troops from the royal residence proceeded to his assistance with all possible expedition, yet, on account of the great distance, not a soul had reached it except Sa'id Beg, the Ghoolam, who rode chapa'ry (*i. e.* post) : when Ashpukhdar, having invested the fort, inflicted great misery on the governor and people of Ganjah, who were caught in the snare of torture. At the commencement of the siege, Juwad Khan once or twice made some manly exertions ; but at last Nasib Beg Shams uddeen Lu, and the Armenians of Ganjah, through their attachment to the besiegers, girded themselves to betray him, agreeably to a concerted plan. On the morn of the first day of Shawal, a general assault from every side was made ; which the defenders of the

fort advanced to repel, and to drive back the enemy with weapons of every description. It so happened, however, that the defenders of one of the bastions*, disregarding the laws of vigilance, had retired to their home before the occurrence of this event: the Russian and Georgian soldiers scaled that very bastion, took the fort, and during three hours gave themselves up to slaughter and plunder. They put to the sword Juwad Khan, with one of his sons, and 3600 persons besides. After the capture of the fort, and the perpetration of this foul massacre, they expelled from the fort the survivors of every class, high and low; and that strong fort, which had been garrisoned by True Believers only, being emptied of every resident, the infidels established themselves in the pastures and quarters of the country. After this astounding event, Ashpukhdar, giving way to pride and arrogance, despatched messengers to the Governors of Karabagh and Erivan, urging them to submit, and surrender their respective forts. Although these governors were apparently loyal in the discharge of their duty, yet inwardly they were not sorry to have pretences of this nature, to plead as reasons for delay and neglect in executing the royal orders, and in performing the commands of the Government. It was during these events that the matchless sovereign was engaged in the reduction of Khorasan; so that the account of it, coupled with the intelligence of the capture of Meshed the Holy, the sanctuary of Reza,

* I presume Nasib Beg Shams uddeen Lu and the Armenians to have been stationed in this bastion.

both reached the court at the same time; like the messenger-bee, bearing at once his honey and his sting. It was on this account, as has been before stated, that the Vicegerent of the monarchy, with a countless host, hastened to Azarba'ijan, and commanded the fort of Erivan to be invested; a summary account of which shall shortly be recorded by the descriptive pen.

CHAP. XXXIX.

ORDERS ARE GIVEN TO MAHDY KULY KHAN DAVA LU, BY THE VICEGERENT OF THE MONARCHY, TO REMOVE THE TRIBES OF ERIVAN, KAJAR, AND KUNKERLU.

THE Prince Viceroy, on the 14th of *Safar*, proceeded, with a numerous army from Tabreez, the seat of Government, in the direction of Erivan; and on arriving at the tenth parasang from Erivan, the royal pavilion was pitched, and strong entrenchments thrown up, without delay, on the bank of the River *Zengy*. On the very day of their arrival, preparations were made to give battle to the garrison of the castle. As the Prince Viceroy's attention was always fixed on the improvement of the country and the comforts of the people, his profound sagacity enjoined, therefore, that the Rayas and tribes of Erivan should, by kind measures, be induced to settle in their original habitations, and be assured of protection and security against the *depredations* of the victorious troops. Conformably to this plan, despatches and ordinances, calculated to bring about a peace between the Persian and Turkish Governments, were issued from the prince's Durbar to the

governors of the Passes, and to the Pashas, whether distant or near, and demanding the return of the tribes and clans of Erivan. The prince commanded Mahdy Kuly Khan Davalu Kajar, with 6000 resolute horsemen, to proceed in the direction of Ba'izid with these instructions: that, in the first place, he should employ measures of conciliation, to persuade the chiefs and their tribes to return; on which he was to give them assurance of the royal sympathy and protection, and to conduct them to their original abodes: but if mildness and condescension were found to be of no avail, or reluctance to remove should be manifested, in such case the argument to be used was the edge of the sabre; and in the latter case he was authorised to capture males and females, and to plunder all their property. When Mahdy Kuly Khan arrived in that district, the Pashas of the country advanced to meet him with sincerity and integrity, and openly manifested the proper respect to the imperial commands. They obliged the tribes of Kajar and Kunkar Lu to emigrate; and delivered them, with their herds and flocks, to the absolute disposal of Mahdy Kuly Khan, who urged them forward, marching in the direction of Erivan.

At this juncture, Ashpukhdar, with 20,000 flame-scattering infantry, 5000 or 6000 cavalry, and thirty pieces of cannon, encountered Mahdy Kuly Khan in the station of *Pambak* in Erivan. As the Persian forces had orders to conduct, by detachments, the herds and flocks of the tribes, Mahdy Kuly Khan therefore, with 700 cavalry under his immediate command, formed a rampart

against the Demon (Magog) of Calamity, and engaged in battle with the Russians: like a furious torrent he wheeled round to the charge, until he had conducted in safety the remainder of the army, the tribes, and clans, to their cantonments in the adjacent villages; after which he joined the royal camp.

CHAP. XL.

AN ACCOUNT OF THE ARRIVAL OF ASHPUKHDAR TO THE ASSISTANCE OF MUHAMMED KHAN OF ERIVAN; AND OF HIS BATTLES AND ENGAGEMENTS WITH THE PRINCE VICEROY.

ASHPUKHDAR, after halting a few days in the station of Pambak in Erivan, about the end of Rabi-ul-awwal, on the afternoon of Sunday, moved from thence with great pomp and an immense force, his head filled with malice and intrigue, and carrying about him the merchandize of pride and insolence. When the Russians had reached the territory of Erivan, a body of their troops, thinking that the Fort of *Ouch Kilisia* had been evacuated, approached near it: a small detachment of infantry from the ever-triumphant army, however, had been stationed there for the defence of the fort. At this conjuncture, they grasped their muskets, and, posting themselves in silence near the walls, showered down the hard knots of the musket-balls upon the hearts of the enemy, so that many were killed and wounded. The advanced picquets of the victorious army reported this circumstance to the Prince Viceroy about sunset: on which he ordered Aly Kuly Khan Shahun, an intrepid and prudent warrior, and devotedly attached to the court, the asylum of justice, to post himself in hostile ambush, with a body of

determined champions, in the vicinity of Ouch Kilia: they were to observe the Russian movements, and, by means of shouts, crying out, uproar and clamour, not suffer them to enjoy any repose until the dawn appeared. On the morning of Monday, the infantry and cavalry of the heaven-resembling camp arose from the ground, and covered their breasts and shoulders with arms of every description. Whereas on such a day, if the entrenchments were left without troops, it seemed probable that the garrison of Erivan might take advantage of this opportunity suddenly to inflict great loss on the stores and baggage; the Prince Viceroy, therefore, with consummate prudence and vigilance, appointed the Asuf of majesty, Mirza Muhammed Shafi, Vizir, with Ahmed Khan Mukaddam, governor of Tabreez and Maragah, to guard the entrenchments with a corps of infantry and cavalry. The army of the True Believers, in their respective battalions, then marched out, and, being collected under the shadow of the Prince Viceroy's heaven-soaring banner, hastened, from the right and left, to the field of battle: through the loud din of the war-drum, and the clangor of the trumpet, uproar pervaded the empyrean sphere, and trembling fell on all parts of the earth. Ashpukhdar, the Russian chief, who was in the vicinity of Ouch Kilia, on beholding the Prince Viceroy's march and movements, commenced drawing out his line and the array of his thousands: he divided the dragon-like guns, and the infantry, furious as crocodiles, into three columns, so that 200 paces intervened between

each column: he himself, like a devouring flame, took post amidst the fire-vomiting guns. When both armies drew near each other, the Russians, in the beginning of the battle, having recourse to their world-alarmsing artillery, began to hurl about cannon-balls capable of cleaving asunder the mighty *Alburz*, uproot the peak of *Kaf*, rive* the solid rocks, and destroy the arrangement of the Pleiades. The thunders and lightnings of their fire-diffusing guns, with raging flames, mounted to the vaults of heaven. On beholding this, the army of the True Believers, by order of the Viceroy of temporal and spiritual power, advanced from their lines; while the horse-men of the Shahun, Khagawand, and Abdul Maliky tribes, on their steeds rapid as the whirlwind, strong as the earth, fleet as the current, charged one of the fire-scattering columns. The Russians, from three sides, showered on their heads and helmets cannon and musket-balls like hail-stones; but these undaunted horsemen charged impetuously in the midst of the raging flame, and, with the edge of the blood-scattering sword, besprinkled the celestial

* “Rive the solid rocks,” placed as it is, is a superb instance of the bathos; nearly, however, equalled by the following:—

“Nor art nor nature has the force
To stop its steady course;
Nor Alps nor Pyreneans keep it out,
Nor fortified redoubt.”

It surely is pity Scriblerus never turned his studies towards the Persian language. But I believe instances of bathos may be found in the best Oriental Writers, and even sometimes in the Inspired ones:—

“Thou hast made the north and the south: Tabor and Hermon shall rejoice in thy name.”

zenith with showers of gore from the heads of their foes. The denseness of the smoke and dust was so great, that another firmament appeared in the atmosphere; in the midst of which flashed the sharp arrows of the brave, like blazing stars. The Russian infantry, stubborn as enraged tigers, at the same time enveloping with gloom and light the surface of the field of battle, through the lightning and smoke issuing from their artillery and musketry, at last began to waver and lose ground, and fled to join the other column. On this, the ever-triumphant army gave themselves up to the plunder and spoil of the tents, and the making of prisoners. Ashpukhdar, from the fear of the issue of the battle, and the rapid charges of the brave warriors, threw himself on his side, and was every moment giving directions by the motion of his hand, and exciting his infantry to renewed exertion: but when the sovereign of mid-day declined to his western chambers, and the curtain of darkness began to interpose before the eyes of mortals, the prince's army withdrew their hand from battle, and, quitting the area of strife and contention, reposed in their own quarters. A great many were wounded or slain on both sides; and many of the Russian and Cossack horsemen were taken prisoners. Ashpukhdar, who, through excessive arrogance, had imagined himself the perfection of heroism, and had, in the commencement of the campaign, in conjunction with the resolute warriors of Gurjistan, written to the Russian Emperor letters pledging himself to subdue the Persian Empire with this very army, on witnessing this overpowering

superiority on the side of Persia, and being openly defeated, retired from the field of battle, biting the hand of mortification with the teeth of despair; while the army of the Faithful, divided into different detachments, having taken post in stations fit for ambush, and secured positions adapted for hostilities, cut off their provisions and water.

CHAP. XLI.

AN ACCOUNT OF THE SUBMISSION OF MUHAMMED KHAN KAJAR, BEGLERBEG OF ERIVAN, THROUGH THE CONCILIATORY MEANS EMPLOYED BY THE ASUF OF MAJESTY, MIRZA MAHDY SHAFI, THE VIZIR.

WHEN Muhammed Khan Kajar, Beglerbeg of Erivan, who, from excessive alarm, had, with the flints of shamefulness and depravity, kindled such a destructive fire, looked attentively, he found himself to be the fuel of the infernal flames, and began to gnaw the finger of repentance with the teeth of astonishment. Being now aroused into prudence from the intoxication of oblivion, and being awakened from the sleep of folly, he once more determined to walk in the paths of sincerity and purity, and to retrace his steps in the road of loyalty and fidelity. He therefore urgently solicited, from the residents of the court, permission for the unequalled Vizir to visit the fortress; in order that the flame of alarm and perverseness might be extinguished by the pure water of the counsels and heart-soothing arguments of the Asuf of the age, and the mantle of pardon and indulgence be cast over his own shameful deeds; and in order that, after the pardon of his

crimes, he might be allowed to present his allegiance at the court, exalted as Saturn, and be honoured and blessed by an interview with his majesty.

According to his desire, the Asuf of majesty, Mirza Muhammed Shafi, the Vizir, joined him in the castle; and having made him expect the boundless indulgence of the victorious sovereign, and the unlimited sympathy of the Prince Viceroy, returned to the royal camp. On this, Muhammed Khan despatched his son, with considerable presents, to wait on the Prince Viceroy, and pledged himself to loyalty and unbounded devotedness.

CHAP. XLII.

AN ACCOUNT OF THE RUSSIANS' ADVANCING TO THE FORTRESS OF ERIVAN, AND OF THEIR ENGAGEMENT WITH THE GARRISON.

THE Prince Viceroy having marched from the station of *Sangar*, halted at *Karagh Bulak*; where he rested a few days, to collect means of transport for the army. The implacable Ashpukhdar, on learning Muhammed Khan's submission to the Ministers of the fortunate State, and ascertaining his obedience to the officers of the Celestial Palace, became greatly incensed; and in order to reduce the Fort of Erivan, put in motion his artillery, infantry, and stores, and advanced with the whole of his terror-spreading, flame-diffusing force, by way of a valley, which separated him from the prince's camp. The prince, on beholding this, mounted his mighty desert-traversing charger. It so happened, that on this day the chief officers of the army, utterly neglecting a proper attention to their duties, were tranquilly

seated in the tents of indulgence, and the people of the camp had sent out their cattle to graze in the neighbouring pastures. The prince, with the greatest haste and activity, assembled together whatever infantry and cavalry could be found; and drawing them up in order of battle, in the front of the deep valley, began the contest near the camp, with discharges of cannon and musketry. At last the Russian army made a vigorous charge, and the army of the True Believers began to be anxious about their baggage and stores: in addition to this, a mixed crowd, composed of the Kazzak (*i. e.* Cossack) and Shams Uddeen Lu tribes, who had been driven away from the vicinity of Teflis and had taken refuge in the Viceroy's camp, looking on the present event as a favourable opportunity, turned themselves to the plunder of his Highness's camp. The soldiers also, being quite panic-struck, fled towards the camp, with the intention of removing the stores and luggage, and afterwards of proceeding to the eastern side of the Fortress of Erivan. The prince, on beholding the disorder of his troops, had the bright expanse of his forehead indented with wrinkles, and wounded several of the fugitives with his lance; but as the hand of confusion had grasped the collar of the faint-hearted soldiery, neither force nor favour availed. The Russian army pursued them to Erivan, where they made a breach in an elevated mosque of that place, which had been left unguarded: they then threw up entrenchments on every side, and from the thunder of their artillery and musketry the awful uproar of the Day of Judgment was exhibited in this world. The

people of the fort also, taking their posts in the bastions and curtains, were prepared for the assault, and discharged against the assailants their cannon, dreadful as dragons. The Prince Viceroy halted at the station of Sadrak, in Erivan, employing himself in collecting his forces: he also made representation of the state of affairs to the king of kings, exalted as Jamshid; and from his anxiety to repair his losses, renew the battle, and relieve the people of the fort, denied himself the enjoyments of pleasure and relaxation of every description whatsoever.

CHAP. XLIII.

AN ACCOUNT OF THE MARCH OF THE CLIMATE-CONQUERING SOVEREIGN FROM SULTANIYAH TO ERIVAN, AND HIS MAJESTY'S COMBATS AGAINST THE RUSSIANS.

WHEN the account of this affair reached the Ministers of the celestial court at Sultaniyah, they instantly put in motion the fortunate standards, with the army then assembled at the triumphant stirrup; and set out from that place, with the determination of giving battle to the Russians. The neighing of horses, the sound of the war-trumpet, and the din of the fire-scattering camel-guns, hurled confusion into the celestial sphere. Orders were given to the king's favourite relative, Ismail Beg of Damaghan, to advance at the head of forces raised by the brave men of Khorasan. In the course of a few days, his majesty having crossed the Aras, rendered, through his fortunate arrival, the Prince-Viceroy's camp splendid as the expanse of heaven. After two days' halt in that place, the Prince Viceroy, in

attendance upon his majesty, magnificent as Jamshid, guaranteed a favourable result of battle against the Russians; and the sovereign, with the splendor of Feridoon, having selected brave and experienced warriors, drew out his line in martial array. The prince moved on with the advance guard; whilst, following his highness, the fortunate monarch's standard reared its head to the skies. The thunders of the foe-destroying zambooraks*, and the neighing of the steeds, swift as the wind, disturbed the pillars of fortune; whilst the infantry and cavalry of the redoubted host, under the shadow of his majesty's victory-adorned standard, more rapid than the vernal clouds, advanced on the Russian entrenchments, pouring forth showers of poniards and sabres. They found the Russians, however, at their posts, prepared for battle and deadly strife. The round bullets soon made heads, like so many balls, to roll in the dust of the field of battle; and from the star-like musket-balls of the Russians, the bird of the soul of the great and illustrious winged its way from the cage of the body. From the numbers of the slain, there flowed an ocean of blood over the wide plains; and the steeds of mountain-force, belonging to the brave deceased, were wandering about in the purple tide, like ships without rudders; and the spirits of the brazen-bodied heroes were lamenting and wailing in the air. The uproar and loud clamour raised by the warriors, vividly depicted the terror of the Day of Judgment on the earth. The royal army, with the rapidity of lightning, at once threw itself on the heptagonal entrenchments of the

* Camel-gun.

Russians, and was blended with them, like day and night, or light and darkness: the fortresses of the breast were torn open by the poniards of the brave, and the heads of the champions were rolling in dust and gore. The Russians in one place being driven from their entrenchments, death and destruction were scattered on the heads of that humiliated race. They had, however, taken possession of the lofty mosque, where they fortified themselves, and from whence they commenced hurling the death-bearing bullets. In short, the infantry and cavalry of the king, on that destructive day, displayed unbounded energy, and the battle raged until evening. The number of wounded and slain on both sides was considerable: many also were made prisoners in the dragon-binding lassos of the victorious champions of the Faith. When the monarch of mid-day marched in stately pomp from the expanse of heaven to his western pavilions, the fortune-favoured troops of his unequalled majesty withdrew the hand from slaughter, and returned to their auspicious encampment.

CHAP. XLIV.

AN ACCOUNT OF HIS IMPERIAL MAJESTY CAUSING A BODY OF INFANTRY TO PROCEED TO THE FORT OF ERIVAN.

As the defenders of the Fortress of Erivan were chiefly Armenians, on whose efforts a thorough reliance could not be placed, on account of their community of faith with the Russians, and as Muhammed Khan had conveyed a similar representation to the foot of the exalted throne, his foe-crushing

majesty therefore ordered a detachment of experienced, gallant, and invincible veterans of the infantry to guard the bastions and curtains of the fort. The Russians, in their fortifications and entrenchments, quietly looked on; while the victorious troops at mid-day entered this strong fort on one side, being elevated by the gifts, praises, and approbation of his majesty; and being received by the inhabitants with shouts of joy and glad acclamations, which ascended to the empyrean sphere.

CHAP. XLV.

AN ACCOUNT OF THE RUSSIANS MAKING A NIGHT ATTACK ON THE ROYAL CAMP; OF THEIR ENGAGEMENT WITH THE IMPERIAL TROOPS; AND OF THEIR DEFEAT AND FLIGHT INTO GURJISTAN.

AT the hour of midnight, when the arrangement of the Pleiades had been violently dis severed through the oppression of the Ethiop hosts on the face of the jet-coloured throne, and the lofty firmament had adorned, like malignant Ahriman, its ears and neck with precious gems, the Russian troops moved from their camp, with many pieces of cannon, intending to make a night attack. On that gloomy night, the king, dignified as Saturn, had ordered Hasan Khan, the Yuz-bashi, one of his body-guard, with a detachment of troops, to reconnoitre the vicinity of the Russian entrenchments. Hasan Khan, who was equally noted for sagacity and experience, discovered their camp to be in motion; and as the Russians had no guides to the site of the triumphant camp, at their first setting out on this hazardous march they deviated from the proper direction, at

one time turning too much to the right, and at another to the left; whilst Hasan Khan, with a force composed of Ghoolams and intrepid cavalry, watched them closely, and endeavoured to ascertain their secret object. When the true dawn had displayed its bright standard on the roof of the dusky sky, the Russian army advanced towards the royal camp, and Hasan Khan immediately despatched a horseman to acquaint the Afrasiab-like monarch with the nature of their designs. The orthodox sovereign immediately ordered the fortune-favoured troops to mount. In this posture of affairs the Russian troops came to an eminence near the auspicious camp, where they halted for a short time; they then began to discharge their artillery, and maintained their ground with firm resolution. Such a manifestation of their disposition displeased his majesty's high spirit; so that, on his side also, the victory-nourished troops becoming the assailants, made several bold attacks, and numbers of the Russians were wounded or slain through the assaults of the victorious troops. On this, the Russians, desponding and hopeless, retired from the field of battle to their entrenchments; and the army of the True Believers also, in close pursuit of them, extended the arm of valour in the destruction of the foe. The sovereign possessed of Jamshid's signet, having issued orders to his intrepid warriors to extirpate their antagonists, the terror-striking host surrounded the entrenchments, and intercepted all kinds of provisions; and whomsoever they found, either coming or going, they made pass under the edge of the

merciless sword. Conformably to the royal orders, the troops were deprived of rest and repose, both day and night; the spy of slumber was banished from the sanctuary of the eye; whilst, according to the dictates of vigilance and attention, they continued at their posts and passes, prepared for battle and slaughter. All their intercourse with the world was so completely cut off, that the swift-travelling courier of the morning found it impossible to approach the place where this narrow-minded race were encamped. In the course of these events, a considerable number of Georgian nobles, traders, and artificers of Teflis, and a number of Russians, with much money and valuable effects, set out for their own country. In the vicinity of Sunker, being met by the advanced picquets of the victorious army, under the command of Aly Khan Kajar, Pir Kuly Khan Kajar, and Aly Kuly Khan Shahun, they made arrangements to cut them off. The musket-balls, on both sides, broke the backbones of the brave, and the bright-flashing spear conveyed the message of fate to the sides of the warriors.

When several on each side had fallen on the field of death, Aly Khan, Pir Kuly Khan, and Aly Kuly Khan, having charged on the right and left with their intrepid victory-crowned troops, seized them all in the lasso of captivity: their property, cattle, riches, and merchandize, fell to the conquerors, who brought them to the royal presence as captives, bound hand and neck in the ensnaring noose. The area of the royal camp, from the splendor of the angelic features of Gu'j and Rus (*i.e.* Georgians and Russians), excited

the envy of the azure expanse of heaven. From among these the victorious monarch selected a number of the tress-perfumed, slender-waisted youths, and conferred on them the distinguished rank of enrolment in his personal train. A considerable body, however, of that ill-fated race had taken post in a strong castle in the district of Pambak, and received supplies from Gurjistan, which they afterwards introduced into the Russian camp. His majesty therefore ordered Pir Kuly Khan, with a body of brave, foe-crushing warriors, to attack that castle. This brave commander, with his ever-successful champions, fell on the fort like an unexpected calamity; and the inhabitants and the Russians contrived to despatch information of their situation to the hostile Ashpukhdar, entreating him at the same time to send them speedy assistance. On hearing this intelligence, he became agitated with distress, like wild-rue thrown on fire: he summoned the flower of his forces, and selected from among them a body of infantry, called Yagers, whose quick hands are like devouring fire, and whose hearts are as stable as the globe, and are celebrated throughout the whole of their army for their rapid movements and energy. With these he sent some pieces of cannon, and gave them orders to convey stores and reinforcements to the inhabitants of Pambak. His exalted majesty, on the other side, also ordered Aly Kuly Khan Shahun to prevent this. Whilst on their march, a horseman pushed forward to Pir Kuly Khan, informed him of the Russian movement, and concerted that Pir Kuly Khan should also, on his part,

display the standard of battle and contest : in short, both these commanders hastened in front and rear, and found the Russians between Pambak and Erivan ; so that, having thus enclosed them, like game, on all sides, the flame of contest mounted aloft, and the high heavens were enveloped in the smoke of artillery and musketry. Although the hopes of the Russians were cut off in every direction, they still resolutely kept their ground, and maintained a dreadful fire. Lightnings and thunders proceeded from all their movements : the vault of the suspended skies and the graduated firmament were filled with smoke. The army of the True Believers made a general charge, and became confounded with the Russians ; and they clung to each other like enraged hornets. The edge of the head-scattering sword produced a deluge of blood, overspreading the world ; and in one instant the series of their compact arrangement was broken asunder : in short, not a single person of that infatuated race escaped, except those who were made prisoners ; and the army of the True Believers, crowned with complete success, by the aid of Providence, returned to the camp revolving like the heavens ; after which they raised, opposite the royal pavilion, a pile equal to it in height, composed of the heads of Russian officers and soldiers ; and Pir Kuly Khan, having brought with him a piece of cannon and a flag taken by the brave champions of his own regiments, received from the climate-conquering sovereign a donation of a thousand Tomans. When the account of this great defeat

reached Ashpukhdar, his heart's blood flowed rapidly to his pallid cheek, and the fire of grief blazed intensely through the window of his breast, as nearly 4000 men of his army had been slain or taken prisoners by the hands of the foe-capturing lions of battle. In the beginning of Rabi-us-sany he departed from the Fort of Erivan to Ashk; and, with burning sighs, from thence proceeded to Teflis; while the advance pickets of the victorious army followed him closely, and took much booty and many prisoners. Muhammed Khan Kajar, governor of Erivan, Khleb Aly Khan Kunker Lu, and the other inhabitants of Erivan, who had been closely pressed by the Russian blockade, being now delivered by the developement of the royal energies and the dignified measures adopted by the king, from a distressing siege, and from the destructive fire of the guns and mortars of this vile race, now turned the face of supplication to his majesty's court (the source of honour), and rubbed their foreheads in the dust of the equity-based threshold; and having thus exhibited their complete devotedness and zeal, they became acceptable in the sight of the victorious monarch, and obtained the honour of distinction by the receipt of the royal munificence and notice. Muhammed Khan's son, who was in personal attendance on the munificent sovereign, was permitted to depart from the Durbar (the resort of the world), and Muhammed Khan was re-instated in the government. The district of Nakhshiwan, with the tribe of Kunker Lu, was bestowed on Khleb Aly Khan; and both these commanders were

graciously suffered to depart. As the season of campaigning had now terminated, and that of destruction to the vine-leaf had arrived, the wide-ruling monarch turned his face to the seat of empire; and the world-embellishing retinue, proceeding by way of imperial Tabreez, diffused musk-scented gales in the direction of Teheran, and on the 14th of Rejeb arrived at the centre of monarchy.

CHAP. XLVI.

AN ACCOUNT OF THE ACCIDENTAL DEATH OF KHALEEL KHAN, THE PERSIAN AMBASSADOR; AND OF THE APPOINTMENT OF MR. MANESTIE, CONSUL AT BUSSORAH, TO MAKE EXCUSES, ON THE PART OF THE ENGLISH GOVERNMENT, TO THE IMPERIAL COURT; AND OF THE DEPARTURE OF MUHAMMED NEBY KHAN, AS ENVOY TO THE GOVERNOR-GENERAL; WITH A DESCRIPTION OF THE DISTINCTIONS AND HONOURS CONFERRED ON THAT ENVOY IN HINDUSTAN.

THE descriptive pen has before recorded, that his Excellency Hajy Khaleel Khan of Kazwin had proceeded to Hindustan, accompanied by the English *Ilchee*, Captain John Malcolm Behadur, a small portion of whose qualities and virtues has been previously stated. On the arrival of Hajy Khaleel Khan in Bombay, Lord Wellesley, the English sovereign's Vizir, in order to shew him honour and respect, appointed 200 Hindoo soldiers to be stationed near him. It happened that one of these soldiers had improperly, and contrary to rule, discharged his musket, and thereby rendered himself liable to punishment*. When their officer brought

* In the Notes will be found an account of this melancholy and unfortunate accident, politely furnished to me by Mr. Ravenshaw, the Chairman of the Court of Directors; as well as of the munificent pensions granted by the Company to Hajy Khaleel's family and relations.

him to a court of inquiry, the persons belonging to Hajy Khaleel Khan came to intercede in his behalf; but as they were strangers to each other's language, this object could not be accomplished, and the matter terminated in loud altercation and dispute. Hajy Khaleel Khan came out to examine into the affair; and as they did not understand each other, it was imagined that he came from motives of partiality: another musket was therefore discharged, and Hajy Khaleel was killed on the spot. Such was the decree of overpowering fate, that an Ambassador, who had set out on his destination with such complete honour and distinction, should, without any reasonable cause, perish on the road! On this, Lord Wellesley, the English Vizir †, sent for Mr. Manestie the Consul at Bussorah, and despatched him from the port of Bushehr for the purpose of apologizing to his imperial majesty. He obtained the honour of an interview in Sultaniyah, and was distinguished by the royal munificence. Muhammed Nebby Khan, sister's ‡ son to the deceased Ilchee, was next appointed to the office; and he set out on his destination, perfectly equipped and provided with all that was requisite. On his arrival at Bombay ||, Sir George Barlow was the deputy of Lord Wellesley, the English sovereign's Vizir; as at this period the king had summoned him to the capital,

† See the Notes.

‡ Muhammed Nebby Khan was brother to Hajy Khaleel's wife, and not sister's son.

|| Mr. Duncan was at this time Governor of Bombay, but was absent from Bombay, and the late amiable John Hector Cherry was in charge of the Government.

in place of Lord Howick (the former Minister, by whose order Sir Harford Jones, Baronet, had been appointed on a Mission to Iran), and raised him to the dignity of Prime Minister: an account of which occurrences shall shortly be recorded by the descriptive pen. In short, by order of * Sir George Barlow, the deputy governor, the people of the place, soldiers, cultivators, nobles, and ministers, nearly 200,000 persons, having formed a grand procession, conducted him into the town of Bombay, with great respect and honour, and in this public manner exhibited all due attention to the Mission. In the excess of their friendship and kindness, they invited him one day to behold a review of the army; another day, to visit the arsenal: and they carried their attention so far, as to shew him the mode of naval war, and in order that he might witness and fully comprehend the manner in which cannon-balls set a wooden building or a ship on fire. Muhammed Nebby Khan heedlessly assented to attend, altogether forgetting that a great sum must be expended in the experiment. A *grab*†, worth about ten thousand Tomans, was anchored near the fort; the gunners then only half heated their balls, loaded their guns, and discharged them against the vessel, which was quickly set on fire and entirely consumed. This Envoy continued five months at Bombay, with every manifestation of respect and honour. After this he spent one year in Bengal; and at the time of his return, accompanied with

* Mr. Cherry.

† A grab is a prowed vessel.

great pomp and unbounded splendor, he rejoined the court of the world-subduing sovereign.

CHAP. XLVII.

AN ACCOUNT OF THE ARRIVAL AT THE CAPITAL OF ENVOYS FROM NASIRUDDEEN, PRINCE OF TURKISTAN; AND OF THAT PRINCE'S ENTIRE RELIANCE ON THE EMPIRE OF ETERNAL STABILITY.

NASIR UD-DEEN TORAH was the younger brother of Mir Haidar, son of Shah Murad, who was styled Beggy Jan : he was the son of Damyal Atabeg, son of Hakim Atabeg. As his ancestors held the office of Atabegee under the dynasty of Jengheez, they were for this reason styled "Atabeg." The word Torah, in the Turkish language, means "rule," "manner," or "mode:" the Yasa Nameh of Jengheez is also called by this appellation. At present, this word, in the universal acceptation of the people of *Mawar-un-nahr*, means "Prince;" and as Nasir ud-deen and Mir Haidar, on the mother's side, are grandsons to Abul Farz Khan, who is related to Jengheez, they are therefore styled "Torah," and mentioned under this appellation. Their origin is derived from Uzbek Khan, grandson to Juju Khan. When the holy Mir, entitled Beggy Jan (known by the name of Waly-ul-Niamet, and called Shah Murad), became Prince of Mawar-un-nahr after his father, he committed all kinds of devastation in Merv and Khorasan. Pir Mually Khan Kajar several times sent an army against him, and often came in person to the borders of Merv ; but being at last slain, the city of Merv fell into the hands of Beggy Jan. He

took all the inhabitants captive, and carried them away to Bokhara, where he delivered them over to every kind of suffering and affliction; he also broke down the *bund* or dam of Merv, and totally destroyed the city through want of water. Hajy Muhammed Hasan Khan, the eldest son of Pir Mually Khan, hastened to the imperial court, where he was distinguished by favours and gracious attentions. In consideration of his virtues and accomplishments, he attained to the dignity of familiar intercourse in the service of the unequalled sovereign. In the course of these events, Beggy Jan set out on the road to eternity; and his elder son, Mir Haidar, assumed the sovereign power in his tyrannical father's place. The *Nobet** of his government sounded loud in the cities of Mawar-un-nahr. As his nature was prone to bloodshed and persecution, like his evil-disposed father's, he was alike precipitate in destroying individuals, and bringing ruin upon their families: for this reason, the inclinations of the nobles of Bokhara were alienated, and they became alarmed through his misgovernment; and the whole of the cultivators daily addressed prayers to the Durbar of the Almighty, to confound his state. In order to reform his affairs, he summoned Nasir ud-deen Torah from Merv, the capital, to Bokhara: from motives of hypocrisy and treachery, he gave him various counsels and exhortations; but the unmeaning words of this senseless man, made, on the ears of Nasir ud-deen, as little impression as the buzzing of flies; for he deigned

* *Nobet*, "official drums."

not to listen to these words, but sent back his Envoy with Letters breathing the bitterness of hostility. He found his only remedy to consist in an appeal to the imperial court; therefore the dove† of his sincerity and inclination chose to fix herself on the roof of the Saturn-like palace of the sovereign dignified as heaven. Having sent humble representations to the court, this firman, efficacious as that of Destiny, agreeably to his request, was issued forth: “Whereas Nasir ud-deen Torah
 “ has entreated from the presence, aid and assist-
 “ ance, and has directed his eyes to the royal road
 “ of our esteem: this fortunate Nawab is to us in
 “ the light of a son: and shortly, by the favour of
 “ the Almighty, he shall be blessed with the society
 “ of the bride of happiness.” Peremptory despatches were also issued forth, with all honour, from the source of splendor and glory, to the armlet of the arm of prosperity, Waly Mirza, ruler of the regions of Khorasan, to this purport: “Whereas the Prince
 “ of Turkistan has been obliged to flee from his
 “ brother, Mir Haidar Torah, and knocks with the
 “ hand of supplication at the door of this fortunate
 “ son’s boundless beneficence: therefore, in every
 “ case, attention to the interests of this high-born
 “ prince is an incumbent duty. Regard, therefore,
 “ the arrangement of his affairs, and the attain-
 “ ment of his wishes, as objects of paramount im-
 “ portance to be zealously effected. Should a body
 “ of men of determined resolution pass the *Jihon*,
 “ for the purpose of liberating Merv Shah Jehan

† Alluding to the dove and the ark.

“ and opening the gates of battle and contest
 “ to the admission of fortune, the foe-destroying
 “ standard must be raised to his succour and assist-
 “ ance, and the eye directed to the attainment of
 “ his contemplated victory.” His majesty then exalted the envoys with numerous presents and splendid dresses, and permitted them to depart.

CHAP. XLVIII.

AN ACCOUNT OF THE OCCURRENCES OF THE FORTUNATE YEAR OF THE HEJIRA 1219 (A.D. 1804); AND OF THE REVOLT OF MIR KHAN AFGHAN, WITH HIS UTTER DESTRUCTION

WHEN the golden-crowned monarch, the sun, made the bowers of Aries the receptacle of his refulgent radiance, and the rolling of the vernal thunders, from the zenith of the darkened skies, hurled uproar into the concave vault of heaven, the breezes of spring diffused their fragrant gales, the nightingale and the blackbird chaunted their melody in every grove, the fragrance of the red rose and jessamine overpowered the perfumer's stores, and the graceful leaves of the tulips and narcissus surpassed the silk-merchant's magazine: at this season the mightiest of sovereigns, the honoured possessor of the world, blessed with joy and good fortune, rendered his victory-embellished throne, on the festival of the Nurooz, the envy of the heavenly planets, and an object of jealousy to the lunar and solar mansions: his gem-scattering lips and gold-showering hand poured out favours on all his Vizirs, Ameers, great military officers, and the feudal chieftains of every

region. The area of the audience-hall, from the abundance of gold and silver coins, conveyed reproaches to the gold-shedding branches of the flowers. The sovereign's audience-chamber, from the accumulated treasures and piled-up rubies, resembled the courts of Heaven, replete with pearls of inestimable price. When the festival of the auspicious Nurooz was terminated, the rays of royal benevolence were directed towards the important concerns of temporal and spiritual affairs. In the course of this occupation, the particulars of the total ruin of Muhammed Khan Afghan were conveyed to the foot of the exalted throne; of which the following is a summary account:—Muhammed Khan was the son of Aazem Khan Afghan Alija; which race, impelled by an ungrateful disposition, has always led a wandering life. The father, Aazem Khan, about the reign of Ahmed Shah Afghan Durrany, left Kandahar on account of some dispute between the tribes of Alija and Abdaly, and joined Kereem Khan Zend with a body of his followers. Kereem Khan assigned them a settlement in Nermasheer, in Kerman; in which territory this family gradually gained supreme power, and built a strong castle. On the accession of this present exalted dynasty, when Kerman (the seat of security), with all the dependencies of that region, were committed to his royal highness, the prop of the State, Ibrahim Khan, his majesty's cousin, although Muhammed Khan was the fruit of the tree of hypocrisy and dissimulation, he, notwithstanding this, hastened to court, and participated in the favours

of the equitable sovereign. The district of Nermasheer was also graciously conferred on him, on the same conditions as before ; but, on his arrival there, he turned away from the path of obedience to his benefactor. At this period, a great scarcity and dearth prevailed in that country ; therefore, pursuant to the royal orders, corn and grain, from Shiraz, Isfahan, Yezd, and Kashan, were commanded to be conveyed there on strong camels' backs, but not even a single ear of corn could be procured : consequently, the equipment of the army became impossible : for this reason Muhammed Khan, in the beginning of the insurrection, wished to get possession of Bâm by force. The Nuwab Ibrahim Khan having deemed it most important in the first place to guard the Fort of Bâm, despatched for its defence Ismail Khan Arab, governor of Jandaky, one of those pure, high-minded spirits which were always attached to the Government bright as Paradise : in the second place, by regular reports, he fully communicated to his exalted majesty the account of Muhammed Khan's hostile proceedings. In consequence of this intelligence, Nurooz Khan Kajar Uz ud-deen Lu, high chamberlain, and master of the audience-hall, proceeded from the seat of royalty with a body of intrepid, foe-crushing warriors, moving with the rapidity of the decrees of Destiny. When Muhammed Khan heard of Nurooz Khan's advance, he conveyed all his property into the Fort of Nermasheer ; and the fortress-capturing host of the solar-throned monarch having invested his strong hold, severe battles took place between

them, during several days. At last, having made a general assault on every side, they captured the fort, and great numbers fell under the swords of the intrepid, lion-hunting troops. Muhammed Khan, who had received two severe wounds during the assault, being now obliged to have recourse to the path of flight, contrived, though half dead and wholly exhausted, to extricate himself with some of his Afghans, and fled in the direction of Baluchistan: the remainder of his companions, whether Afghans or natives of Sistan, wherever they fell in with the royal troops, fierce as Mars, were exposed to the edge of the merciless sword. After this, Nurooz Khan, with his victorious troops, having triumphed by the aid of Heaven, returned to the court dignified as Saturn's.

CHAP. XLIX.

AN ACCOUNT OF THE PRINCE VICEROY OF TEMPORAL AND SPIRITUAL POWER BEING ORDERED TO PROCEED TO AZARBA'IJAN.—HIS BATTLE WITH THE RUSSIANS.

THE preceding year it had been contemplated by the all-pervading sight of the world-subduing monarch, efficacious as the solar energy, on his return from Erivan, to leave the Prince Viceroy in the seat of the Khalifat and the abode of regal authority, and that he himself would expose his precious existence to encounter the Russians of Ganjah and Gurjistan. At the time of making preparations for the expedition to Azarba'ijan, the Prince Viceroy, on beholding this circumstance, exhibited in his sun-like features the traces of affliction; his eyes were filled with tears, and in a

supplicating manner he frequently represented to the heaven-aided sovereign this earnest entreaty—"That
 " the conduct of the war against the Russians, and
 " the renewal of the expedition to Erivan, might
 " be entrusted to the zeal and activity of him the
 " prince, the humblest and the most profoundly-
 " devoted of his majesty's servants." As the re-
 gion-conquering sovereign imagined that the tri-
 umphant prince, through the impulse of youthful
 ardour and the ambition of command, had admit-
 ted into his head prospects of delight from this ex-
 pedition, therefore, through perfect sympathy, he
 refused this request, but gave him the following per-
 mission : " That at the period of putting in motion
 " the world-subduing standard, and during his resi-
 " dence in Teheran, the seat of Government, when-
 " ever he might feel disposed to set out on an expe-
 " dition, he might repair to the territory of Luristan,
 " and occupy himself in the pleasures of the chase." The Prince Viceroy, endued with the high energy of the royal falcon*, the pursuer of the celestial eagles, was anxious to expand his wings in the atmosphere of victory ; and the influence of the fortunate star of his happy mind ever prompted him to splendid enterprise and deeds of high renown, and consequently was not content with this unimportant concession.

" How can that energy which soars to heaven content itself with mean employment ?

" Or how can the favourite of the bridal chamber of ambition stoop its neck to trifling occupation."

* The hawk which is trained to fly at the eagle is nearly the smallest of the whole tribe of the hawks fit for the chace, and is called *shaheen*, *i. e.* royal.

The Prince Viceroy therefore again requested that the march of the royal train, distinguished by victory, should be countermanded; and pledged himself to bring to a successful issue the expedition to Azarba'ijan and the Russian war. The climate-subduing monarch, in order to tranquillize the youthful hero's mind, deigned to grant his request, and submitted the expedition to Azarba'ijan to his command. When the Prince Viceroy's train had moved, and reflected splendor on the station outside the citadel of Teheran, the sovereign, characterized by kindness, bestowed the honour of a visit on his exalted son's encampment. On the following day, the Prince Viceroy, with a company of Ameers and Nobles, who had been ordered to attend his highness's train to Azarba'ijan, set out for that region. Mirza Isa, styled Mirza Buzurg, who the year before had been appointed superintendant of the affairs of the capital, and who, like the new moon, had been separated from the sun of the royal presence, was, by orders of his sovereign, the possessor of the crown and diadem, attached to the train of the prince of exalted mind, on this expedition. Notwithstanding the conducting of this expedition had been entrusted to the distinguished and powerful prince's acute sagacity, yet his sublime majesty, for the purpose of being near at hand, and to assist his noble son if necessary, under pretence of hunting and taking recreation in the delightful plains of Azarba'ijan, set out, and on the 24th of Safar-ul-Nuzaffar pitched the gorgeous pavilion of royal splendor in the Plains of Sultaniyah; from whence, after a few days' halt, he raised the standard, ever

distinguished by victory, in the direction of Azarba'ijan. At the time of moving the world-subduing standard, his majesty ordered Ismail Beg, the favourite, a confidential Ghoolam of the court (the asylum of the world), who was distinguished for his great promptitude and celebrated for his abundant sagacity, accompanied by a body of warriors ever foremost in the lists of victory, heedless of danger in the plains of strife and battle, to join the Prince Viceroy, and to pay implicit obedience to his realm-adorning wisdom, powerful as the decrees of Destiny. When the world-subduing train moved from Serab, orders were given to Prince Aly Khan, the victorious Viceroy's brother, to halt at Zanzan, at the station of Meanah; and pursuant to the royal resolution, Mahdy Kuly Khan Kajar was ordered by the Viceroy to Erivan, with a detachment of the ever-victorious troops. It was also settled, "That if Muhammed Khan should break off his engagements previously formed with the Russians and Jaafer Kuly Khan, and return again to his allegiance and friendly sentiments, the prince should in that case maintain and uphold his authority: but in the opposite case, he should deprive him of the government and revenues of the province; and that the prince should assume the supreme authority, and devote himself to arranging the affairs of it, and establishing his power therein." Ismail Khan Kajar, governor of Khoie, who then resided there, was also ordered to accompany the prince.

CHAPTER L.

AN ACCOUNT OF THE HOSTILITY OF IBRAHIM KHALIL KHAN OF KARABAGH.—A BATTLE IS FOUGHT, BY ORDER OF THE PRINCE VICEROY, BY ISMAIL BEG, HIS MAJESTY'S FAVOURITE, AGAINST THE TROOPS OF KARABAGH; AND THE SUBSEQUENT ADVANCE OF THE VICTORIOUS STANDARD IN THAT DIRECTION.

WHEN this Destiny-like decree had the honour of issuing forth from the source of distinction and splendor—" Let the peerless prince cross the River " Aras, and scatter the surface of the earth, by his " dust-exciting, camel-bodied, desert-traversing ca- " valry, to the winds: and as for Ibrahim Khalil " Khan Juwan Shir, who has seated himself on the " rock of pride, and has permitted the raven of " haughtiness to deposit her eggs in the nest of his " brain, and puffs himself up with the contempla- " tion of the strength of his fortress, let him be " made to drink deep of the cup of authority, and " swallow the overpowering poison of affliction. " But if, from folly and perversity, he again turn " away from the Ministers of our powerful State, " and mount the charger of folly, and ride off and " demand assistance from the Russians, make all " requisite arrangements for battles and hostilities " in those districts, and let the thunders of musket- " balls, with the meteors of the arrow and the " sabre, be poured and heaped upon that handful " of degraded and infatuated rebels." The prince, in accordance to this world-pervading command, displayed the tresses of the victory-embellished banners in the direction of Azarba'ijan, and moved by way of Ahar on Karabagh. Before he had

crossed the River Aras, Ibrahim Khalil Khan, on learning the advance of the victorious retinue, raised his head in hostility; but, through the ascendancy of terror and alarm, he retired into the Fort of Panahabad, where the image of punishment and stupor firmly grasped the collar of his soul. Still, however, he sent Jaafer Kuly Beg, son to Muhammed Husain Khan (who was his son), along with the son of Fazl Aly Beg Juwan Shir, to Ganjah, in order to maintain the Bridge of Khoda Afreen. The implacable Ashpukhdar also despatched a considerable force of soldiers to guard this bridge, and engage in battle, if necessary, with the ever-victorious troops; and, through extreme rashness and fearlessness, he even followed in person, determined on battle, and prepared for the encounter. On the arrival of this great reinforcement, Ibrahim Khan, having attached a body of cavalry and infantry from Karabagh to his son, Muhammed Husain Khan, advanced, in concert with the Russians, to guard the bridge, and give battle to the army of the True Believers. The Prince Viceroy drew up his forces in front of the Castle of Ahar; sending in advance his majesty's favourite, Ismail Beg, with a detachment of enemy-chasing, foe-subduing warriors; when, after their departure, he learned, the same evening, the march of the Russians to the Bridge of Khoda Afreen. The prince now reflected on the Russians encountering Ismail Beg, and the possibility of his sustaining a serious loss and considerable defeat: his highness therefore could no longer brook delay until morning, but set out to join him that same instant. The way from Ahar to the River Aras abounds with

deep valleys, lofty mountains, and steep hills, so that even in daylight it is nearly impossible to traverse it; yet the prince on that gloomy night, when the curtain of darkness had enveloped the world, from excess of zeal easily passed over that space with his troops and baggage, and arrived the following day, at noon, on the bank of the Aras. In the mean time, Ismail Beg and his rapidly-moving warriors, having left the Aras in their rear, met their ill-fated opponent at four parasangs from Pul Khoda Afreen, and immediately prepared for battle. The enemy on all sides became the butt against which their arrows and bullets were fired, in such numbers, that the wide world was rendered dark and straitened before their short-sighted eyes: every flash of lightning that blazed from the cloud-like musket burned up some tall date-tree with its destructive flame; and every arrow shot forth from the *tongue of the serpent*, against the foe, tore some gallant warrior from his saddle: in the field of battle the edge of the sword transformed the white water-lily into a scarlet tulip; and through the blood of the slaughtered the gravel of the plain resembled in colour a floor strewed with cornelian and coral. In the army of the Faithful, their hearts were burning with rage, and their souls flaming wrath: the brave warriors of Roos and Karabagh, with habitual resolution and hostility, disdained the disgrace of flight from the foe; so that the area of contest at last became so contracted to the combatants on both sides, that universal despondence seized every breast. Ismail Beg, on beholding this posture of affairs, through extreme high spirit and thirst of distinction, and fame, poured

from the onyx of his eyes pearl-coloured tears, while the fire of ardent indignation blazed from the furnace of his heart: he every instant executed gallant charges, and displayed the most manly exertions; notwithstanding which, the soldiers of the Faith had nearly received a severe defeat: but at that instant the victory-distinguished retinue of the Prince Viceroy appeared at a distance; the sky-traversing clouds of dust raised by the army of the Faith, efficacious to the eyes as *antimony*, excited the famed and celebrated champions, and became a precious collyrium to the sight. The heart of Ismail Beg and the other warriors, whose hearts began to waver, became strengthened by the appearance of the lion-hearted prince, and new life entered their bodies through the favourable prophecies of their souls. When the Russians and the forces of Karabagh beheld the standard of their fortunes lowered, and the load-star of their fate pointing to the valley of death and destruction, those who escaped from the edge of the sword fled from the field of battle, and at last, through difficult passes and wooded mountains, after innumerable reverses, arrived at the Fort of Panahabad, or Sheshah. The Prince Viceroy sent to the court, exalted as heaven, the heads of the fallen Russians and their allies; and advanced, in pursuit of the flying enemy, towards that fort which is the source of the corruption of this innately-depraved race.

CHAP. LI.

AN ACCOUNT OF THE BATTLE BETWEEN THE PRINCE VICEROY AND THE RUSSIAN BULKUNECK GENERAL:—OF THE RUSSIAN ARMY BEING BLOCKADED; AND HOW THE HEAVEN-AIDED TROOPS, BY THE PRINCE VICEROY'S COMMANDS, TOOK THEIR ENTRENCHMENTS, AND PUT THEM TO THE SWORD.

THE Prince Viceroy, with his army, rapid as lightning, strong as mountains, instantly pursued the enemy, and kept up the pursuit as far as the station of Ak Aghlan. In the course of their route, the chiefs of the tribes and clans of Karabagh, having been honoured by the Prince Viceroy's dignified presence, and being sensible of the abundant advantages resulting from it, and his boundless beneficence, obtained permission to return. Najuf Kuly Khan Karus, one of the most distinguished chieftains, was appointed to guard Ak Aghlan, where the jungle of Karabagh commences. From thence the eagle-standard soared aloft by way of Chunakchy, the most difficult of roads, thick set with steep hills, abrupt declivities, and mountains. In the station of Chunakchy they suffered the cattle of the gunners to graze, which had become as attenuated as the locks of the slender-waisted beauties. Then the fire-dealing infantry were put in motion, like the western breezes; and the world-consuming cavalry were ordered to the rear: in this array was the formidable host drawn up, and with such admirable effect, that the curve-backed ancient of the sky (*i. e.* the sun) broke out into loud exclamations of wonder and praise. In this order they advanced to the Fort of Panahabad; and on the day of their

arrival outside the fortress, patience departed from the hearts and energy from the hands of the Moslem and Christian associates of Ibrahim Kuly Khan: they became like people distracted and destitute of resources. At this moment there came from one side the intelligence, diffusing joy among the army, of the arrival of the mighty sovereign's heaven-like revolving camp to the station of Takhti-Ta'us, seven parasangs from the Fort of Panahabad: from another side, the joy-bestowing tidings of the approach of Kurakeen, the Russian Bulkunec general, gladdened the Prince Viceroy's soul, and that of the lion-chasing champions of the Faith. The Russian Bulkunec commandant, with two other celebrated officers, at the head of a considerable force, a park of artillery, military stores, and 200 carriages laden with arms and effects, filled with provisions and abundance of clothing, with numberless necessaries and equipments, had come from Ganjah, as agreed upon with Ibrahim Khalil Khan, to engage and oppose the army of the Faith and protect the Fort of Panahabad, and were now arrived at Askeran. Both these events were communicated to the Prince Viceroy at the moment the train, numerous as the stars, invested the Fort of Panahabad. Before the ever-victorious troops could repose an instant from the fatigues of the march, or remain a moment in their tents to refresh their horses and give repose to the cattle, the Prince Viceroy, without hesitation or pause, mounted his charger, rapid as the wind, with the fixed purpose of giving battle and attaining distinguished fame. Unfurling the standard of holy war and sacred heroism, he then

drew out his line and marshalled his thousands. His majesty's favoured servant, Ismail Beg, the champion of the ever-victorious army, and Pir Kuly Khan Kajar, were appointed to command the infantry, the model of rapid evolutions: Muhammed Aly Khan Kajar, Aly Khan Ka An Lu Kajar, and Sadik Khan Uz uddeen Lu Kajar, were constituted commanders of the heroic cavalry: the main body was entrusted to the zeal of Mahdy Kuly Khan Kajar: orders were given to the musketeers of Ferahani and Guzazi, commanded by Allah Verdy Khan Kajar, to take post on the face of the eminence which overlooked the Russian army; while the Prince Viceroy stationed himself in the centre, like the radiant sun in the heaven. In short, three hours after sun-rise, the armies encountered each other in the vicinity of Askeran: with eager desire they mutually displayed the standard of war and contest in the midst of the field of battle: altogether heedless of safety, they threw themselves, like salamanders or *moths*, into the fierce and intense flames excited by their thunder-voiced guns. On both sides the intrepid and heroic combatants maintained the hot exchange of deadly strife: from the loud din of trumpets and drums, blended with the roaring of guns and swivels, the appalling terrors of the Day of Judgment were exhibited to the inhabitants of this world. The winged arrow and cutting poniard passed the steel-clad breasts and bosoms of the champions, as easily as the soft and swift arrows shot from haughty beauties pass through hapless lovers' hearts. Kurakeen Bulkunck maintained, with undaunted resolution the foot of firmness and

stability in the lists of bravery, while the wrinkles of hostility furrowed his brow. The Prince Viceroy's army, in opposition to the barrier of the Russian line, carried off the ball of determined resolution from the deep-rooted mountain to their own side *. Until the time that the monarch of the stars descended from the azure steed of the heavens, and prepared to enter his pavilions in the west, the lightnings of cannon and musketry on both sides burned up the harvest of the existence of the brave; and the collision of the ponderous cannon-balls struck fire from the hardest rocks. The fierce crocodiles of the ocean of energy, particularly Pir Kuly Khan, Muhammed Aly Khan, and Sadik Khan Kajar, performed such valiant deeds, that the tale of *Asfendiar's seven stations* is effaced from the recollection of time: they charged with such boldness, and displayed such heroic prowess, that Sam Nari-man's soul would have poured out encomiums on them. Amidst the alternations of the contest and the heat of battle, Sadik Khan Kajar received a severe wound from a fire-vomiting gun. At last the distinguished warriors of the ever-victorious army, from the right and left, like an overwhelming torrent, by order of the Prince Viceroy, made a general charge on foot. The Bulkunck and the Russian warriors, unable to support this assault of the foe-subduing troops, fled; and withdrew to an extensive burying-ground, which contained some strong defences. In this place they collected on their flanks the rock-convulsing wheel carriages,

* This is an allusion to a game prevalent in Persia, played not very differently to that of golf in Scotland.

moving like spheres; and having made a foss outside them, piled up clay and stones at their back, while they themselves, sitting like flames amidst their thunder-voiced guns, every moment hurled ponderous bullets against the prince's army. On beholding this state of affairs, the Prince Viceroy ordered the musketeers of Guzazi and Ferahan, who had taken post on the eminence, and the rest of the army, to throw up entrenchments alongside of them; so that with the fire of the dragon-bodied cannon, and the flames of the loud-thundering zambooraks, they should open the gates of hell before their foes. As soon as the intelligence of the Russians being besieged in that strong position was represented to the residents of the emperor's celestial court, they detached to the aid of the camp, distinguished by victory, Husain Kuly Khan Kajar, with four pieces of world-confounding cannon and ammunition; also a body of Damaghanees, who are wont, in time of action, to sport with heads, and make them fly about the field of battle. Immediately on the arrival of the artillery, the prince of high destiny commanded them to commence battering the entrenchments of the Russians. Every morning, during six days, as soon as the globe of the radiant sun, impelled by the blows of the *chukan* of Destiny, began to revolve in the azure firmament, the Russian heads rolled about like balls, in dust and blood, from the collision of musket and cannon bullets. The slaughtered Russians, and the carcasses of the cattle they had brought with them for their carriages, were heaped on each other like mounds; so that the heat of the world-cherishing sun, darting on

these lifeless bodies, produced such a stench as bursts forth on opening the gates of the lowest abyss of hell. In short, on the night of Wednesday, the 12th of Rabi-us-sani, when gore-swallowing Mars unsheathed his diamond-studded sword to repel the enemies of the manifest Faith, and high-dwelling Saturn, who stands on the roof of the seventh empyrean portico, sharpened his blood-dropping poniard, the orthodox champions, the perfection of energy, by order of the glorious and powerful prince, with no other shields than their brave breasts, made a simultaneous assault on the ramparts and defences of their enemies; and by the energetic influence of their incomparable leader, and the never-failing efficacy of their admirable sovereign's high fortune, the Russian entrenchments were carried, and the flashing sword, bright as a mirror, the water of which is consuming as fire*, was well exercised on a handful of contemptible wretches: many of the officers and soldiers posted in these entrenchments were taken prisoners, and all their money and cattle became the property of the victorious champions of the Faith. The Bulkunec general received three severe wounds; and fled in the darkness of night, along with a few soldiers; and after great difficulties and hazard arrived at the Fort of Ternawat: and the orthodox champions of conspicuous energy, under the command of Pir Kuly Khan, having closely invested the environs of the fortress, reduced the garrison to great distress; so that the Bulkunec, being totally without resources, and cured of all his

* This passage is scarcely intelligible, without recollecting that the beautiful damask of the Persian sword is called its water.

insolence, approached the gate of supplication and repeated entreaty, and presented a petition to his highness, the model of majesty, requesting an armistice of three days, and stating, that after that interval, having made his head his feet, he would hasten to the beneficent shade of the excuse-accepting prince, and enjoy the blessing of security and tranquillity under the protection of his boundless mercy. The Prince Viceroy, who is the perfection of innate mercy, granted his request; and the army, relying on the sincerity of the request, practised laxity and negligence in the duties of the blockade; so that the faithless covenant-breaker, taking advantage thereof, fled unexpectedly on the third night. As soon as the victorious champions of the Faith received intelligence of his flight, they instantly pursued him, and caused several of his fellow-travellers, by the stroke of their well-tempered swords, to journey to the abode of destruction: the Bulkunneck, however, reached Mount Jamarak, the head of which soars in elevated majesty beyond the azure sky, and which serves as an asylum and protection to many rebel Armenians from Karabagh. There he dragged to the shore of safety the shattered plank of his existence, which had been assailed by the stormy tempest of war. About this time information was received that Ashpukhdar, for the purpose of assisting the Bulkunneck, had moved with his whole force from Ganjah, and had halted on the River Tatar: the Prince Viceroy therefore detached Ismail Beg, with a body of the brave and ever-victorious troops, to learn the number and description of the Russian force in that quarter. In the course

of their march, Ismail Beg and his intrepid warriors fell in with a force of infantry and cavalry belonging to the Russians : they joined in battle ; when Ismail Beg and his heaven-aided followers slew many of the Russians, and returned to the prince's camp with some prisoners. On this, alarm and terror overpowered the imprudent Ashpukhdar : he moved not a single step from his post. It was however the prince's secret intention to draw him out, so that he might, in the field of battle, bring ruin on his fortunes. At the moment of these memorable actions, the triumphant sovereign's standard, like the bird of Paradise, was expanding its wings in the station of Takht-i-Ta'us : and when the news of these important advantages reached the royal camp, his exalted majesty caused the Prince Viceroy, and the other chiefs of the army, to partake of his liberality and favours ; so that, through his munificent donations and liberality, the crowns of their heads became exalted in glory to the seventh sphere.

CHAP. LII.

AN ACCOUNT OF SOME CIRCUMSTANCES AND EVENTS WHICH OCCURRED WHILST THE TRAIN OF THE CLIMATE-CONQUERING SOVEREIGN, SPLENDID AS THE STARS, HALTED AT TAKHT-I-TA'US.

THE triumphant monarch, during his halt at Takht-i-Ta'us, in conjunction with the enjoyment of recreation by hunting, applied himself to the regulation of State affairs, remote and near ; and when he had inflicted due punishment on the refractory tribes and clans of Karabagh, he next devoted

himself to the setting in order the affairs of Shirwan and the adjacent territory. In the above-mentioned place information came to him from Mahdy Kuly Khan, stating that Muhammed Khan had again invited a Russian force to Erivan; that it had arrived at Shurah Gil, and, passing from thence, had reached the village of Taleen, at the same moment when Ismail Khan Kajar, who had marched to Erivan, had advanced there with a body of troops to repel the invaders. Some of these troops were slain, and those who escaped the slaughter fled and turned back; and Muhammed Khan, through the loyalty and devotedness of the Kajar tribe and the other inhabitants of Erivan, was not able to deliver the fortress, as he intended, into the hands of the Russians. An order was therefore issued, that Mahdy Kuly Khan should observe Muhammed Khan, and that he himself was to attend to the administration of affairs. The victorious sovereign also commanded Ashraf Khan Damavendy, with the musketeers of Damavend, Kerman, and Teheran, to garrison the fort. At this conjuncture, news having reached the Ministers of the court, the centre of the world, that Shufat had moved in the direction of Gilan (the seat of agriculture), orders were therefore given to Mirza Yusuf, the chief secretary, to set out with a force of intrepid warriors, and co-operate with Mirza Musa, the *Munajjem Bashy*, in guarding the boundaries and passes of the country.

CHAP. LIII.

THE REGION-CONQUERING SOVEREIGN ORDERS THE PRINCE VICEROY TO PROCEED TOWARDS GANJAH AND GURJISTAN. THE PRINCE OBLIGES THE RAYAS OF GANJAH TO EMIGRATE: ALSO AN ACCOUNT OF WHAT PASSED IN THAT COUNTRY.

THE climate-subduing sovereign, while in the halting-place of Takht-i-Ta'us, commanded the Vicegerent of temporal and spiritual power, Prince Abbas Mirza, to advance in the direction of Ganjah; and Ismail Beg was ordered, with a considerable force, to terminate the affair of Ashpukhdar. The prince therefore, with the ever-victorious troops, departing from the station of Askeran, directed his course to Ganjah; and the dust raised by the retinue, splendid as the stars, became collyrium to the eyes of the brilliant heavenly bodies. It so happened, that the inveterate Ashpukhdar, who had moved from Ganjah with complete equipments and stores to encounter the army of the Faithful, on observing the colours of the army on the banks of the River Tatar, on reflecting on their deeds, and viewing their disposition, was seized with a terror so boundless, that he fled, and retired to the Mountain of Ak Darah, the roads to which are most difficult of access; and there, bat-like, he crept into the valleys of the country, to seclude himself from the sight of the radiant sun. The Prince Viceroy not having orders or permission to follow him, which would have caused some delay, regarded his worthless existence as utterly unimportant, and therefore moved his standard in the direction of his principal object; and in the course of his march captured

the town of Ganjah*, where he slew, and took prisoners, many Russians. Thus accompanied by good fortune and success, he halted outside the city, and appointed a body of troops, irresistible as the Deluge, to besiege the fort. The force employed to effect this object had now reduced the besieged to great straits, when a report, which, like the false dawn, was perfectly devoid of the light of truth, was spread among the Moslems of Ganjah; namely, that the victory-ennobled camp, by order of the Prince Viceroy, was in the act of breaking up: this unfounded rumour being circulated among them from one to another, suddenly, high and low, young and old, men and women, rushed out of the city in distraction and perplexity, and proceeded to the camp: the troops, also, which had been appointed to besiege the castle, on hearing this tumult and uproar, began to entertain absurd thoughts; and, following the population of the city, returned in like manner to the camp. Although such conduct was repugnant to the prince's unerring reason, and was quite opposed to his magnanimous nature, yet, as provisions were abundant in the castle, and the Russians had therefore the means of holding out and maintaining themselves as well as of exciting wickedness and alarm, and as it was impossible to get provisions

* The way the capture of Ganjah is spoken of, is something like Cowley's verse:

“ But when Isabella came,
 “ Arm'd with a resistless flame,
 “ And th' artillery of her eye;
 “ Whilst she proudly march'd about,
 “ Greater conquests to find out,
 “ She beat out Susan by-the-bye.”

for the army outside the fort, so for these reasons the generous prince, without having recourse to reproof or inculcation of the troops or rayas, mounted the people of the city on the cattle of his own royal stable, and on the mules and camel-trains of the Government and the horses of the army. All the baggage and heavy stores were then sent off, in advance of the exalted retinue, to Shamkur, which is four parasangs from Ganjah: the Prince Viceroy, with a considerable detachment of the victorious army, remained in the rear, and halted that night two parasangs from Ganjah. When the Russians learned that the prince had halted in that district, they conceived the absurd idea, that, by exciting alarm and rekindling the fire of battle, they could draw from his position the high-fortuned prince, who, like some firmly-based mountain, had planted the foot of stability and constancy under the skirt of the mantle of permanency. For this purpose, therefore, from the beginning of night until the true dawn appeared, they rendered the surface of the world as bright as day, by the uninterrupted flashes of cannon and musketry. The Prince Viceroy, regarding these absurd measures and movements no more than the buzzing of flies or the yelping of dogs, from his perfect presence of mind and natural dignity, permitted not a single wrinkle to visit his forehead. Next day he continued his march, and honoured the halting-place of Shamkur by his presence. There the inhabitants of Ganjah, who had been obliged to emigrate from their native abodes, were made partakers of the prince's unbounded liberality and sympathy. On leaving that station,

he next proceeded to Zakum; and on his arrival there, a body of Russians, who were advancing to Ganjah with provisions to assist Ashpukhdar, came in sight: the Prince Viceroy looked upon their arrival as a great advantage and important acquisition, and commanded his lion-hunting warriors to pursue them. This body of men, devoid of dignity, immediately collected their waggons and loads of provisions together, threw up exceedingly strong entrenchments for their defence, and stood a siege in the midst of these works. The fortune-favoured troops, who, in comparison to them, were as the dust of the desert or the trees of the wood, formed their slight arrangements, made many valorous assaults and charges; in the course of which, two of the leaders and several of the soldiers were slain, and an officer of high rank and many others were made prisoners. As the troops of the victorious prince had not with them any field artillery, by which they might batter down the waggons of the entrenchments, and thus slay or make prisoners of the survivors, he did not regard the besieged to be of sufficient importance that, in order to capture them, he should expose some of his devoted and gallant warriors to destruction: besides this, the retinue, favoured by victory, was fettered with all the embarrassments arising from the men, women, high and low, from Ganjah; and to continue the siege for many days, in a desert of that district, would have been painful: therefore the prince did not pursue this object beyond what has been mentioned, and the sublime retinue proceeded to *Akhtafeh-i-Kazak*. As the protection of and providing for 5000 or 6000 householders of Ganjah, their domestics

and families, in the victorious camp, became exceedingly difficult, the prince, from excess of humanity and innate compassion, commanded that they should proceed to Erivan by the way of Hasan Lu, accompanied by Pir Kuly Khan and Muhammed Kuly Khan; and from thence to Tabreez. In consequence of the Prince Viceroy's perfect authority and dignity, and his enforcement of strict discipline and vigilance, it resulted, that though the people of Ganjah, as before mentioned, had in a state of distraction and confusion repaired to the camp, and brought with them all the goods and effects they were able to carry off, yet such was the order the Prince Viceroy had established amongst his troops, that they exhibited the greatest zeal in protecting the property, domestics, and children, of these poor fugitives; and neither officers nor soldiers, through fear of the royal displeasure, had either will or opportunity to appropriate to themselves a single article of their effects or necessaries, much less of purloining gold or silver. Among other instances, one deserves relation: a sealed purse, containing 2000 ashrafees*, belonging to one of the people of Ganjah, was found by a Ghoolam of the splendid and glorious court, who, without breaking the seal or opening the purse, carried it back to the owner, and delivered it to him. In addition to all this, on their arrival in Teheran, the justice-dispensing, oppression-punishing monarch, the protector of the unfortunate, sent them, as a donation, a considerable sum in gold and silver; which was entrusted to Mulla Malik Muhammed, Kazi-ul-Asghar, who,

* A gold coin.

in pursuance of the royal command, brought it to Tabreez, and divided it amongst the high and low. On the advance of the fortune-favoured standards to the territory of Akhastafeh-i-Kazy, and their halt there during a few days, many of the nobles of Kakht, with envoys from Yengi Kalah in Teflis, accompanied by several Cossack chiefs, repaired to the victory-ennobled stirrup: the tenor of their discourse was, that whenever the triumphant standard should move in the direction of Teflis, the people of Gurjistan (*i.e.* Georgia) would massacre the few Russians remaining in Teflis and return to their allegiance, and by the performance of this glorious deed exalt themselves beyond their equals. But as at this time it had come to the knowledge of the Ministers of the august court, that, by order of the Russian Emperor, a considerable force, under the command of Shufat, was directed to proceed by way of Resht, for the purpose of carrying on hostilities against the Governors of that country, and for the subjugation of Gilan, it was apparent that the exalted energy of the world-subduing sovereign must be first directed to check and repel the Russians in that quarter. Prudence therefore dictated the propriety of waiting for some event to occur in Gurjistan which might render it advisable and safe to move the royal standard to that country; and, as at this moment the operations of the Russians in Gilan (the seat of agriculture) created great confusion in the province, the advance into Gurjistan was opposed to all policy and the maxims of dominion. The Prince Viceroy therefore deferred the expedition, and turned the reins of

departure from Akhastafeh-i-Kazy towards Erivan. During this march, a body of empty-brained, infatuated, silly Cossacks formed the plan of intercepting the resistless, unsuspecting torrent (*i. e.* the prince), and by such an act to exhibit their attachment to the Russians, and thus free themselves from the imputation of sincerity or zeal to the eternal empire, and, by such an attempt, stop all future inquiry or punishment by the Russians of their past conduct: it was with this design they formed this plan, and attempted to execute it. From the station of Akhastafeh-i-Kazy to Juka'i in Erivan is a distance of eighteen parasangs: the country is entirely mountainous, covered with large and closely-interwoven trees, so that until this time a great army had never passed by that route: there the Cossacks posted themselves in ambush, among mountains, where a clear space of ground to stand upright on could scarcely be found; but if by chance such a space was discovered, they cut down large trees and piled them across the tract, so as completely to block up the passage against the army of the difficulty-surmounting Viceroy. The prince, however, placing his reliance on the mercies of the Creator, on the Holy Spirit (*i. e.* Mohammed) of the Lord of the Righteous, and of his heroic successor Aly, and the pure Imams, proceeded with all his baggage and stores by that route, which even a single person found difficult to proceed in, from the quantity and closeness of the trees: and so excellent were the prince's arrangements, that the army did not leave behind them a single article worth naming: but,

during the whole of the time, this body of treacherous Cossacks everywhere seized on the commanding points, from whence they made a series of attacks; all of which proving unsuccessful, they at last took to flight. Notwithstanding that the nobles and officers urgently represented to the prince, “that, in such a position, to continue embarrassed with baggage and stores was quite at variance with the dictates of prudence and caution, and that therefore it would be best the Prince Viceroy should depart with his retinue and guards, and endeavour to reach some place of security,” the prince not only rejected this advice, but manifested extreme wrath at the proposal; continuing the utmost care of the transport of the baggage and stores, and the most unremitting attention to every individual of the army who suffered from the effects of fatigue or sickness. The following occurrence is still more wonderful, and worthy of being narrated:—At the time the prince alighted for prayer, they presented him a cup of sherbet; and just at that moment a Cossack, from behind a tree, aimed a musket at the person of the holy-minded Viceroy. In this critical situation the Almighty was the prince’s protector, and the spirit of the pure Imams aided him; for the ball grazed the heel of the illustrious Viceroy’s boot without doing the slightest injury to the virtuous prince’s sacred person. On witnessing this, the soldiers grasped their muskets, and dispersed themselves through the forests, and shot whomsoever they found. After this, the army proceeded to Erivan, in perfect order, tranquillity,

and security: and there the prince communicated to the Beglerbegs, officers, and cultivators of the country, the glad assurance of the climate-conquering sovereign's boundless mercies. The prince immediately devoted himself to the organization and supply of all that was requisite for the security of the fort; and respectfully submitted to the heaven-like court, through the medium of Muhammed Khan Kara Guz Lu, his trusty counsellor, an earnest request for permission to remain in Azarbaijan during the continuance of the Russian war. The prince also supplicated, "that the fortunate and highly-favoured Kebla* of the world and mankind should return to the seat of Government; since, by the aid of the Almighty, and the undecaying fortune of the incomparable king of kings, his servants, so distinguished for loyal service, are sufficiently able to happily subdue all his enemies: for as long as their bodies remain animated, and breath remains in their nostrils, they will sacrifice themselves for his service." In consequence of the Prince Viceroy's urgent supplications, the world-subduing sovereign committed to him the supreme government of Azarba'ijan; and the triumphant eagle-standard soared aloft in the direction of Teheran.

* The Kebla is the point to which the Muhammedans turn when praying—the Caaba at Mecca; and is figuratively applied to the King of Persia.

CHAP. LIV.

AN ACCOUNT OF THE ARRIVAL OF SHUFAT WITH A RUSSIAN ARMAMENT AGAINST RESHT; AND OF HIS DEFEAT AND FLIGHT.

THE inveterate Ashpukhdar, the year before, in consequence of the prowess of the fortune-favoured armies, had requested from the Russian Emperor a supply of troops to advance on another quarter. Agreeably to this request, Governor Shufat, more ungovernable than a furious elephant, with twelve ships of war laden with experienced soldiers, dragon-formed, flame-scattering guns, ammunition, and various stores, was ordered to proceed by the Sea of Khazar (the Caspian), to Resht. Having set sail, they cast anchor in the vicinity of Taulish; and proceeded from thence, after an interval of two days, to the Castle of *Enzelle*. At the time of their arrival, the few musketeers who were stationed for the defence of that place, by order of the Governor of Dilman, left their post; so that the Russians made it the place of their disembarkment. His majesty's confidential servant, Mirza Musa Munajjem Bashy, who had been selected to arrange the affairs of Gilan, when the king, magnificent as Jamshid, had moved from Teheran, on hearing this intelligence, in concert with the governors and chieftains of the country, formed a plan for repelling the insolent invasion of the Russians; thus displaying to his majesty, endued with solar energies, his loyal zeal. For this purpose he threw up strong entrenchments in the station called *Piree Bazar*; appointed a body of musketeers, rapid as lightning, to the right and left of the avenues of *Piree Bazar*;

and also posted a number of resolute men in the entrenchments, whilst he himself lay in ambush. The next morning, when the dawn swallowed up the hosts of darkness, in the same manner as Moses directed the *Nile* to swallow up the copper-coloured Copts, the imprudent Shufat, through excess of that pride which is the infatuated admirer of the bride of victory, girt himself with the girdle of exertion, to storm the entrenchments of Piree Bazar, and at once to terminate the affairs of Resht by means of his rapidly-moving infantry and flame-vomiting artillery; but the musketeers on his flanks, being ready to take advantage of every opportunity, and quite prepared for the contest, simultaneously maintained so fierce a combat in the middle of the jungle, that the smoke of their guns ascended to the fiery sphere: from both sides they poured on the Russians the hail of destruction, so that in the twinkling of an eye a deluge of blood flowed from their impure carcasses. The Russians became aware of their situation, when nearly a thousand of their men were scattered, like vine-leaves by the autumnal winds, along the surface of the jungle, and the chains of disgrace and humiliation were appended to the souls of these worthless wretches; and such of them who escaped the slaughter, covered with disgrace and humiliation, after encountering the greatest difficulties, sheltered themselves in the Fort of Enzelle. As this glorious victory had the honour of being attained through the energetic influence of the Heaven-granted fortune and zealous endeavours of Mirza Musa, the Munajjem Bashy (*i. e.* chief astrologer), both he and the other chiefs therefore

received, from the heaven-resembling Durbar, abundant largesses and multiplied honours.

CHAP. LV.

AN ACCOUNT OF THE DEPARTURE OF SHUFAT WITH THE RUSSIAN ARMY, AGAINST BADKOBAN; THE ARRIVAL OF SHAIKH ALY KHAN, AND PIR ALY KHAN, TO THE ASSISTANCE OF HASAN ALY; AND THE DEFEAT OF SHUFAT'S ARMY.

WHEN the Prince Viceroy, by his presence, conferred splendor on Tabreez, the seat of royalty, he received the whole of the army, and cultivators, under the shadow of his beneficence and the shade of his mercy: he threw open the gates of clemency and protection before the face of all men inhabiting this Paradise-like region, high and low, great and small. The refractory chieftains of Azarba'ijan, without exception, bowed the head to the tenor of his obedience-requiring commands, and opened the gates of mediation and intercession at his sublime court. Although the Prince Viceroy felt intense grief and trouble at being deprived of the privilege of kissing the threshold of the world-subduing sovereign's palace, he however consoled his noble mind by the reflection of being entirely occupied in the royal service, so that he wholly devoted himself to regulating the administration of the affairs of Azarba'ijan. Immediately on the prince's arrival at Tabreez, the seat of royalty, there came credible communications from Shaikh Aly Khan, Beglerbeg of Kubbeh and Derbend, from Sarkha'i Khan Lagazy, and Husain Kuly Khan, governor of Bâdkobah, in which they represented as follows, and prayed

for assistance—" That it is most probable the infatuated Shufat, after his flight from Gilan, will next undertake a hostile expedition against Bâdkobah, and from thence extend the hand and arm of violence to this kingdom, it becomes necessary therefore to appoint a Governor capable of maintaining the Fort of Bâdkobah." On this, the Prince Viceroy immediately issued peremptory orders to Shaikh Aly Khan, Sarkha'i Khan Lagazy, and Husain Kuly Khan, inciting and exhorting them to maintain Bâdkobah, and prevent the occupation of it by the Russians. He also commanded a confidential officer to set out for Bâdkobah with abundant supplies of ammunition and stores of every description—lead, gunpowder, cash, and all other necessaries in the greatest profusion.

Shufat, after his flight from Gilan, set sail and anchored before Bâdkobah; where he displayed his hostile standard, and with alarm-exciting cannonballs poured flames into the abodes and dwellings of those inhabiting the fort. In like manner, Husain Kuly Khan, and the inhabitants, by lighting up the fire of battle and discharging ponderous cannonballs, repelled the vigorous assault and wide-spread devastation: the mighty contest was thus carried on between the Russians and Husain Kuly Khan along the sea-shore. During this, the garrison, with the world-astounding battering-cannon, had so damaged several Russian ships of war, that numbers of the detestable race were overwhelmed in the abysses of ruin and destruction. The Russians, however, continued to advance by land with unremitting obstinacy, and to shower down balls

destructive as lightning into the space between the walls and the fort, and to cause the flames of war to blaze in every direction around the castle. At this critical period, Shaikh Aly Khan, in concert with Nuh Beg, son to Sarkha'i Khan Lagazy, with a large force, advanced towards Bâdkobah, proposing to themselves the utter extirpation of the Russians. They acted in co-operation with Husain Kuly Khan; and during several days the devouring flame of battle mounted on high, both inside and outside the fort: at last the Russian force, having suffered considerably, retired from the environs of the castle into their ships; and having departed with great precipitation to *Daban*, took some repose in Pusht Sary, in Taulish.

CHAP. LVI.

AN ACCOUNT OF THE ADVANCE OF ASHPUKHDAR TO BADKOBAN, WITH THE VIEW OF CAPTURING THE FORT; HIS NEGOCIATION WITH HUSAIN KULY KHAN OF BADKOBAN; AND HIS DEATH, BY THE HAND OF IBRAHIM BEG, GHOOLAM TO THE EXALTED VICEGERENT.

WHILE the sublime retinue continued at the royal residence of Tabreez, there arrived representations from Mustafa Khan of Shirwan, announcing the departure of the ill-starred Ashpukhdar from Ganjah, in the direction of Shirwan; and also containing the most pressing solicitation for assistance and reinforcements: on the receipt of this intelligence the Prince Viceroy immediately ordered Pir Kuly Khan, with a detachment of lion-hunting, intrepid warriors, to his aid. On arriving at the banks of the River Kur, twelve leagues from Shirwan, this commander

ascertained that Mustafa Khan, through the feebleness of his understanding, had laid the foundation of an intrigue with the Russians; that he had contrived to have an interview with Ashpukhdar; and in order to clear the way to a mutual understanding, had thrown open the gates of treaty and amity; and being actuated by fraud and treachery, had made with him a deceitful peace (*i. e.* a wolf's peace). Ashpukhdar also, inspired with arrogance by this man's representations, advanced against Bâdkobah, and was joined on that side by Shufat, from Saru. At this moment there came also despatches from Husain Kuly Khan, soliciting reinforcements. On receiving this intelligence, the Prince Viceroy commanded Husain Kuly Khan Kajar to set off, with an expedition consisting of rapidly-moving troops; and sent also, in advance, Askar Khan Afshar with 1000 cavalry, swift as the lightning or the storm, with orders to enter the Fort of Bâdkobah, and to exert themselves zealously in assisting Husain Kuly Khan. He next ordered Ahmed Khan Mukaddam, Beglerbeg of Tabreez and Maragah, previous to the movement of the retinue, splendid as the starry hosts, to proceed with a train of fire-vomiting guns, and intrepid warriors, both infantry and cavalry. Although it was now the middle of winter, and the severity of the cold was intense, at which time the smoke of aloes-wood is more agreeable than the scent of the Sweet Basil or Hyacinth;—for now the masses of clouds, piled on each other, displayed their world-subduing banners over the whole horizon; and the descending, glorious snows, covered the summit of hill and mountain

with pellucid and argent-like gems;—it was in such a season that the Prince Viceroy revolved in his exalted mind the utter annihilation of the Russians; and on the 22d of Zi-kaadeh-ul-Haram, the waving tresses of the victory-ennobled banners moved from Tabreez, the seat of royalty, shedding their perfume by way of Ardebil, in the direction of Mughan. On arriving at Ardebil (the seat of orthodoxy), there came a representation from Pir Kuly Khan, to this purport—“ That Askar Khan Afshar, conformably to the orders of the fortunate and exalted Viceroy, had arrived, with a torrent-like rapidity, at the fort; that Husain Kuly Khan had moved forward to secure the bridge over the Kur; that Pir Kuly Khan had taken post outside the Fort of Bâdkobah, where he had been joined by Shaikh Aly Khan; that the infatuated Ashpukhdar, through a complete reverse of fortune, was now in that district, involved in deep distress and difficulty, as all his carriages had been lost or broken to pieces, either through the severity of the winter, or by a violent storm which had also destroyed the shipping on the Sea of Khazar (*i. e.* the Caspian); so that, from want of provisions and fuel, he had, from all sides, become a butt to the archers of want and woe, and a mark for the shafts of ruin and calamity.” When Ashpukhdar had thus found the gates of remedy and deliverance closed against him, he was necessitated to separate himself from his soldiers, and approached the fort, probably thinking that he could deceive Husain Kuly Khan, by having recourse to bribery, promises, or threats; and so find either a road for

flight or a tenable position, and thus contrive means for extricating himself from the claws of the fierce lions of the labyrinthine forest. At that moment there came forward Ibrahim Beg, Ghoolam, son to the paternal uncle of Husain Kuly Khan of Bâdkobah, who bore away the precedence from his equals and cotemporaries by habitual rectitude and innate capacity, and who through bravery and magnanimity had inscribed on the tablet of his soul the images of important services and of attainment to exalted office. The Prince Viceroy having intuitively perceived his natural talents, distinguished him by an appointment among his peculiar attendants, and had ordered him from his gracious presence to join Husain Kuly Khan at Bâdkobah. At the moment Ashpukhdar and Husain Kuly Khan had met, and made propositions for an interview, Ibrahim Beg, with Husain's permission, and without the prince's sanction, slew him with a musket-ball*; on which Pir Kuly Khan Kajar, Husain Kuly Khan, and the other commanders, surrounded his escort: some of them were slain; others made prisoners; whilst such as survived, fled, and, in concert with Shufat, embarked in their ships and proceeded to Saru. These Khans directed Ashpukhdar's confused head, which he through pride and insolence rubbed against the solar diadem, to be cut off; and sent it by couriers to the seat of Government. The Prince Viceroy had, however, given express commands to those employed on the expedition to

* The true account of this affair will not turn much to the credit of the Persians; as the reader will see from the account given in the Notes of this most unjustifiable transaction.

repel this rash man in the field of battle, and not to slay him at the moment of interview ; and therefore this sad present gave no pleasure to his noble mind, but, on the contrary, he delivered his enlightened soul to affliction.

CHAP. LVII.

SOME OF THE NOBLES OF AZARBA'IJAN ARE ORDERED TO ERIVAN.

ON the death of the imprudent Ashpukhdar, the world-enlightening prudence of the sovereign prince determined to chastise or destroy the rebels of Shurah Gil, Pambak, Ganjah, and Gurjistan : and as, during a long period, Jaafer Kuly Khan had, with a body of Russians, occupied the Fort of Taleen in Erivan, and extended the hand of usurpation and ravage all over the country, therefore Mahdy Kuly Khan Kajar, Beglerbeg of Erivan, Husain Kuly Khan, Beglerbeg of Roomeah, Ismail Khan, governor of Khoïe, and Kalb Aly Khan, governor of Nakshiwan, with a numerous force of Afshars of Erivan, Kunker Lu Khoïe, and others, were appointed by the Prince Viceroy to extirpate the Russians and Jaafer Kuly Khan. In addition to these, Hajy Muhammed Khan Kara Guz Lu, one of the nobles of that tribe, the ancient servant of his ever fortunate majesty, and distinguished by the unlimited confidence reposed in him in all exalted commissions, was appointed to execute this express service, with a command : “ That immediately on
 “ arriving at Taleen, a strong fort should be erected
 “ opposite that of Taleen, which now affords pro-
 “ tection to Jaafer Kuly Khan and the Russians

“ of that district ; and having placed in it 1000
“ musketeers, let every avenue to supplies of pro-
“ visions, or the flight of the garrison of Taleen,
“ be carefully closed up ; and after this, let the
“ chief, according to the dictates of wisdom and pru-
“ dence, exert due care and energy in the perform-
“ ance of their other incumbent duties.” On the
mere announcement of this report, before the ar-
rival of the leaders and their victorious troops in
the vicinity of the fort, Jaafer Kuly Khan and the
Russians fled from Taleen ; and many of them, in
their flight, fell into the hands of Mahdy Kuly Khan’s
advanced column.

During this year, many Pashas along the Turkish
frontier, having abandoned the path of ancient
custom, had in a hostile manner repeatedly com-
mitted ravages in the territories of Erivan ; and
watching a favourable opportunity, had extended
their predatory incursions in every quarter. Of this
number was Ibrahim Basha, governor of Ba’izid,
who had sent three or four thousand men to make
an attack on the tribes of Erivan, and had exercised
his arm in the most intolerable ravage and oppres-
sion. Kalb Aly Khan, governor of Nakhshiwan,
being determined to inflict severe chastisement on
the invaders, with his own regiments of cavalry and
infantry made with them a rapid movement, and
attacked the invaders, many of whom were slain
and taken prisoners. The other Pashas, after this,
from dread of the preparations and the forces
collected in Azarba’ijan, shrouded the head of ex-
cess under the mantle of humiliation, and covered
the foot of aggression with the skirt of courtesy :

they therefore forwarded to the Prince Viceroy's court humble supplications of apology, repentance, and promises to abstain in future from such reprehensible acts and deeds: on which they obtained from the Durbar, the seat of majesty, both elevation and distinction, by the despatch to them of valuable dresses of honour. When the chieftains and leaders had assembled, the following plan of operations was fixed upon:—Mahdy Kuly Khan and Kalb Aly Khan were ordered to proceed immediately to chastise the Russians of Shurah Ghil and Pembak; and Ismail Khan and Hajy Muhammed Khan were ordered to advance to Ganjah, and execute the service assigned to them. After this arrangement, the chiefs destined for Ganjah set out; and having made a descent on the country between Ganjah and Teflis, they spread dismay and devastation on all sides: they daily traversed the environs of Ganjah, plundering and slaughtering indiscriminately the Armenians and Moslems. The Prince Viceroy, on his return from fighting against the Russians of Karabagh, issued this order to these chiefs—“that the chiefs commissioned at present do exhibit unceasing energy in guarding the frontier of Erivan.” At this time, intelligence arrived to these chiefs of the expedition, that Mahdy Kuly Khan and Kalb Aly Khan had met with nothing important; and also, that Jaafer Kuly Khan, with the Russians of Pambak and Shurah Gil, had presumptuously assembled a large force, and intended to attack the tribes of Erivan: therefore the chiefs, with due caution and sound policy,

set out from Ganjah to Erivan : on learning which movement, the force collected by Jaafer Kuly Khan and the Russians, being dispersed and discouraged, fled to their respective strong holds : and the chiefs, having thus settled the affairs of Erivan, resumed their positions, by order of the Prince Viceroy.

CHAP. LVIII.

AN ACCOUNT OF THE CONCILIATION OF MUSTAFA KHAN, GOVERNOR OF TAULISH, BEING EFFECTED BY THE ENDEAVOURS OF THE UNEQUALLED VIZIR, THE ESSENCE OF THE VIRTUOUS, MIRZA ISA,* STYLED MIRZA BUZURG.

MUSTAFA KULY KHAN, governor of Taulish, from the time of the late sovereign, dwelling in Paradise, as well as during the reign of the present justice-fostering monarch (may the duration of whose reign continue until the arrival of the *blessed Imaum* of the Holy Family, and its prosperity, endure until the sound of the last trumpet!), always regarded with suspicion the Ministers of the eternal empire ; so that his terror and alarm increased every day. But from the arrival of the fortunate train at Ardebil (the seat of orthodoxy), it appeared to him that his chastisement and punishment were the object of the royal contemplation : he was completely overpowered by dread and apprehension, and therefore laid the foundation of alliance and amity with Shufat. His secret purpose was, to abandon Taulish, and fly to the Island of Pusht Saru ; and proceeding from thence

* “ Isa” answers to “ Jesus,” in Persian.

to Kazlar, to pass his life in tranquillity. The Prince Viceroy, being informed of this design, commissioned his Vizir, Mirza Buzurg, the essence of nobility and virtue, to calm his apprehensions; so that his mind being tranquillized, he might cause Shufat and his associates to evacuate the Island of Saru, by cutting off the passage of provisions, fuel, and other necessaries with which that island is supplied from the shores of Langeran. This matchless Vizir, on an interview with Mustafa Khan, allayed his terror, and confirmed the hopes of his majesty's unlimited grace and pardon, as well as of the liberality of the munificent Viceroy. On this, he instantly cut off the supply of provisions and all other necessaries from Shufat and his associates; who, in the extreme severity of winter, became a prey to famine and despondence, and wandered about in the deserts of perplexity; and therefore, before he effected his object, great numbers of his force were destroyed by famine and the severity of the winter. Mustafa Khan of Shirwan, seeing affairs in this state, repented, and became ashamed of his conduct; he advanced to the River Kur, and solicited an interview with Ahmed Khan, Beglerbeg of Tabreez, who at the moment was stationed in that country, on the banks of the Kur, with an army of determined resolution, fully equipped and provided; and at that interview he renewed his solemn assurances of fidelity. He also solemnly declared, that in future he would faithfully obey the orders (requiring implicit obedience), of the world-subduing sovereign, and would never more deviate from the

directions he might receive from the magnanimous prince; but for ever remain, with firm step and determined perseverance, in the royal road of loyal and devoted service.

CHAP. LIX.

AN ACCOUNT OF EVENTS DURING THE YEAR OF THE HEJIRA 1221 (A.D. 1806): THE INCURSION OF ALY PASHA, GOVERNOR OF BAGDAD, TOWARDS KERMANSHAH; AND OF HIS DEFEAT BY THE TROOPS OF IRAN.

WHEN the solar Jamshid had transferred his abode from the sphere of Pisces to the porticoes of Aries; and spring, who is the painter of time, had moderated the severity of the cold; when the armies of heat ascended hills and mountains, and the drums (*i. e.* the thunder) of the vernal clouds, in the expanse of the gloom-overcast skies, sounded in loud uproar; when the northern breeze, charged by the rains of spring, put to rout the hosts of December; and the nightingale, perched on the rose-branch, pouring forth her thousand melodious strains, expelled the ravens from the garden; and when, from the violence of the vernal gales, the surface of the azure sky became as clear as the mental mirror of the sage's breast;

“ Then the breeze sang its amorous ditty to the rose-garden :
 “ The gem-scattering shower refreshed the tulip-beds,
 “ The fragrance of existence revisited the leafless stems,
 “ And the world, renewed in splendor, arose like the bowers of
 Paradise;”—

at that season, the sovereign of the glorious and triumphant realms sat on his diamond-studded

throne, to celebrate the festival of the Nurooz. According to custom, all the Nobles and Vizirs of enlightened understanding, and favoured by fortune, were so distinguished by the unequalled monarch's boundless munificence, that the pockets and skirts of their hopes and wishes were completely filled. On the termination of this festive and joyous period, the sovereign's exalted mind returned with its usual energy to the transaction of State affairs. Abd-ur-rahmin Pasha, governor of *Baban*, having been, through the evil practices of Aly Pasha, Waly of Bagdad, expelled from his territory, left the sublime Othman kingdom, and placed the hand of supplication on the mantle of generosity, in which the empire based on eternity is clothed. The beneficent sovereign, protector of the afflicted, conferred on him distinctions and favours; and assigned him a district in Kurdistan, within which his tribe and dependants, amounting to nearly 5000 souls, might reside. Besides this, this highly-talented personage was decorated with magnificent dresses and multiplied donations: the Ministers of the realm (daily increasing in prosperity) also opened to the face of his fortunes the gates of honour and distinction, and spread the bounteous tables of intelligence and zeal in the banqueting-hall of his hopes. A firman, requiring implicit obedience to the commands it contained, delivered by Mirza Sadik of Merv, private secretary and news-reporter, and another trustworthy person, was issued forth, with due distinction, to Aly Pasha of Bagdad,

requiring the re-establishment and restoration to authority of Abd-ur-rahmin Pasha. Aly Pasha, however, had recourse to foolish excuses, and endeavoured to retard the execution of the royal orders by sending worthless presents : in appearance, he shewed himself ready to obey the king's commands without making difficulties about it ; but in reality, as he observed the ever-victorious troops were on one side much engaged in the Russian war ; and on the other, occupied in fighting against the Afghans of Kandahar and Herat, and the Uzbegs of Merv and Turkistan ; he foolishly imagined the royal camp to be wholly destitute of experienced soldiers ; and, from his contracted understanding, making an attempt to soar on high, rushed into the path of rebellion ; and did not suffer the recollection of the long-established and ancient friendship between the two States of Othman and Iran to pass before his mind. He marched out of the Bagdad territory with 30,000 cavalry and infantry, a park of artillery, and every other military equipment ; and proceeded, by way of *Zahab*, to *Tak Karra* ; where he halted, having dragged his artillery over hills and mountains. This intelligence came to the wide-ruling king in the Plain of Sultaniyah ; and as his most equitable majesty had never contemplated the possibility of such an absurd and desperate movement, nor ever thought of hostilities against the Othman Empire (with which treaties and conventions of amity had subsisted for years), he had considered the continuance of firm friend-

ship between the two high States as settled. The dictates of a high mind, jealous of honour, however instantly determined him to chastise the Pasha intoxicated by the cup of pride; and therefore he ordered the victorious prince, Muhammed Aly Mirza, to advance, by way of Hamadan and Kermanshah, with a considerable force of experienced infantry and cavalry, accompanied by several noblemen; such as, Ibrahim Khan, Muhammed Aly Khan, Sham Biyaty, Nurooz Khan, the Ishik Akasy Bashy, Aman Allah Khan, Waly of Kurdistan, and Farraj Allah Khan Kajar, the Nasakchy Bashy. Prince Muhammed Aly Mirza, on leaving Kermanshah, came to the station of *Kurend*, where he ordered a considerable body of the ever-victorious troops, under the command of Farraj Allah Khan and Aman Allah Kan, to proceed by way of *Sulimaniah*. At the same time, Aly Pasha detached 12,000 cavalry and infantry of Bagdad, under the command of Suleiman Pasha, his Kahiya, against Abd-ur-rahmin Pasha, who, with his dependants, children, and clan, dwelt at *Dirah*, on the confines of Kurdistan. On learning the movement of the victorious army towards that country, and the line of march of the triumphant prince, fear and terror having seized Aly Pasha's heart, he retreated some stages from Tak Karra; and in the mean time, Suleiman Pasha Kahiya, leaving his stores and baggage in the rear, endeavoured to surprise Abd-ur-rahmin Pasha; thinking, that before the arrival of information, or the appearance of the Iranian chiefs, he could terminate the affair to his satisfaction. In one day and

night, he performed a march of twenty-two parasangs : but Abd-ur-rahmin Pasha, at the dawn of day, receiving notice of this forced march, left his family and children behind ; and taking with him his friends and allies, drew them out in order of battle ; having first sent a person, with all haste, to apprise Farraj Allah Khan and Aman Allah Khan of the frauds and plots of his implacable foes. On hearing this intelligence, they immediately set out with a part of the ever-victorious troops, although the rear-guard was still far behind. The nobles arrived on the field of battle just at the moment when Abd-ur-rahmin was defeated, and on the point of flight and ruin. Farraj Allah Khan, and the other chieftains, on witnessing this posture of affairs, drew their rapidly-striking swords, and charged the soldiers of Suleiman Pasha. The martial weapons of these noble Khans were found in every part of the tumult of the varied contest ; the heads of champions, smitten off by the curved blade of the crescent-shaped faulchion, were rolling over the plain, like so many balls ; the blood-shedding sword, and the gore-dripping spear, became, in the warriors' hands, as veins of the ruby or branches of the coral. For one hour and a half, horse and foot intermingled, and maintained the combat : at last, through the holy influence of the King of Valour (Aly), and the energetic power of the climate-conquering sovereign's horoscope, the Bagdad army was defeated : nearly 3000 persons were slain ; and Suleiman Pasha, and 2000 or 3000 men, were taken prisoners. Abd-ur-rahmin Pasha was

restored to full power in Sulimaniah; and Suleiman Pasha was sent to wait on the prince. The triumphant prince next commanded Nurooz Khan Kajar, the Keshsheck Akasy Bashy, to march on Zahab, with a force drawn from the tribe of Mad-An-Lu and Jehan-Beg-Lu Kurds, and Kara Guz Lu. The governor, Futtah Pasha, through desire of embracing the bride of victory and triumph, drew out his forces to oppose Nurooz Khan. After many alternations of battle and countless exertions, not finding his efforts crowned with success, he averted his face from the contest, as the virgin averts her wreathed locks from her lover; and Nurooz Khan pursued the fugitives as far as the station of *Baucoobeh*, in the territory of Bagdad; from whence, after making great slaughter and many prisoners, he returned to Zahab, sweeping that place also with the besom of plunder and devastation, and then setting fire to it. On hearing these events and successive defeats, Aly Pashia's heart became a prey to ardent regrets: his power was now changed into weakness, and his camp in one instant dispersed; so that being thus involved in distress and perplexity, he determined on flight. When he reflected on the evil disposition towards him of the people of his Pashalik, he felt no tranquillity until he arrived in the vicinity of the fort; when he halted, at one post from the city*. He then sent as his intercessor with the victorious prince, the high in dignity, the holy in title, the supreme pontif of the age and time, Shaikh Jaafer Khazza'i (whom he had invited from the most holy Najf), to apologize for his criminal deeds: he also entreated

* *i. e.* of Bagdad.

the prince to act the part of mediator with the sovereign powerful as Jamshid, to pardon his foul acts, and to request the oblivion of his unworthy conduct. This virtuous Shaikh having also solicited the liberation of the prisoners, the prince collected them all, both male and female, and delivered them to the holy man. The prince also interceded with the unequalled sovereign to forgive the criminal acts and the reprehensible conduct of Aly Pasha; who had excited the dust of altercation and hostility between the two exalted realms of Iran and Room, and who had, in contempt of friendly treaties, without any reason but his own folly, caused the shedding of much innocent blood, on both sides. The sovereign, the asylum of the world, accepted the prince's mediation; and in conformity with the Shaikh's desire, the army distinguished by victory was withdrawn from the environs of Bagdad to the imperial stirrup. The prince also, by the royal command, wrote a declaration to Aly Pasha, and at the same time issued an order to the people of Bagdad, to this purport: "That they must not allow themselves to rebel against the Pasha, nor to disobey his orders and decrees; since his misdeeds had been pardoned, and he had met with this indulgence at the imperial court: he was now therefore received into the ranks of the faithful friends and zealous supporters of the empire based on eternity." Suleiman Pasha Kahiya was also sent to the Durbar of the king of kings; and on his arrival, he was lodged, by the crime-pardoning sovereign's order, in the house of the confidential Minister of State, Mirza Muhammed Shafia, where he received

all kinds of attention. In the middle of Zi-kaadeh-ul-Haram, Hajy Yusuf Pasha, formerly Grand Vizir, but now Pasha with full powers over Erzeroom and Eastern Kara Hissar and the other dependencies of that region, and also the Generalissimo of the Sublime Othman Emperor, sent to the Prince-Viceroy's Durbar, the centre of majesty, Faiz Ullah Mahmud Effendi, in the character of Envoy. This person was one of the distinguished domestics of the firmly-based court*, and educated under the highly-dignified Pasha's inspection. On his arrival at Tabreez, he had the honour of being presented to the Prince Viceroy; to whom he had a friendly letter, containing excuses for the unseemly deeds and criminal movements of Aly Pasha, Waly of Bagdad; with a request that Suleiman Pasha Kahiya might be released; which was backed by the favourable opinions of the counsellors of State. In consequence, the Prince Viceroy interceded also with the triumphant sovereign for his liberation: on which, this common benefactor of the world not only gave him permission to return to Turkey, but invested him with valuable dresses; and commanded him, thus filled with delight by the attainment of his desire, to proceed to Bagdad (the seat of orthodoxy).

CHAP. LX.

AN ACCOUNT OF THE DESTRUCTION OF IBRAHIM KHALIL KHAN, WITH ALL HIS FAMILY AND CHILDREN, BY THE RUSSIANS.

IBRAHIM KHALIL KHAN, on witnessing the fate of Ashpukhdar, and the total ruin of the malignant

* *i. e.* the Ottoman.

Shufat, with the destruction of his friends and associates; and observing the conciliation adopted towards Mustafa Khan, governor of Taulish; began to entertain hopes of security and pardon: he therefore despatched apologetic representations, by trusty agents, to the Durbar the centre of majesty, and besought the Prince Viceroy to become the intercessor for his crimes, and his advocate for obtaining pardon from the great monarch, powerful as heaven, for his innumerable offences. The generous-minded prince sent Ibrahim's agents to the Durbar the centre of the world, furnished with supplications and intercessions: in consequence of which, a royal firman was issued forth with due distinction, purporting, "That in consideration of his professed
"repentance of what has past, his offences are covered with pardon and indulgence." Ibrahim Khalil Khan, on receiving this intelligence, became exceedingly delighted; and in order to prove the sincerity of his intentions, and the purity of his good faith, formed the purpose of expelling the Russians from Karabagh: he therefore conveyed, by his son-in-law, to Ardebil (the orthodox), where the Prince Viceroy then was, letters indicating his sincerity; requesting the victory-distinguished train of the triumphant Viceroy to move towards Karabagh; and to order Abul Futtah Khan to advance, by way of *Kapan*, with a body of experienced men; and Farraj Allah Khan Shahun, with another force selected from the ever-victorious troops, to proceed by way of *Chanakchy*, in advance of the retinue numerous as the starry hosts. The Prince Viceroy instantly realised his hopes, by despatching Abul Futtah Khan and Farraj Allah Khan in advance

of the ever-auspicious retinue ; and on the heels of these, the vice-regal banner, floating like the bird of Paradise, winged its course towards Karabagh.

Crossing the bridge of Khoda Afreen on the Aras, Abul Futtah Khan fell back from the vicinity of Fort Panahabad ; where he had ascertained that Jaafer Kuly Beg, grandson to Ibrahim Khalil Khan, had communicated to the Russian garrison the real state of his grandfather's affairs ; and on the night of the 23d of Rabi-ul-awwal, he admitted 300 men of the Russian force into his own house, outside the fort. Previous to this, Ibrahim Khalil Khan had halted outside the fort with his domestics and children, and, using neither vigilance nor caution, had encamped with fatal security. The third or fourth hour of the night had elapsed, when these troops fell pitilessly on him, and consumed in the flames of injustice and slaughter his wife, the sister of Selim Khan Shakaky, with his daughter, who was niece to Humay Khan Lesghee, and many other males and females of his family, who fell *like moths fluttering about the flames of the taper-like muskets*. Having thus lighted up the fire of inhumanity and fearless cruelty in the world, with the axe of tyrannous iniquity they felled the aged tree of Ibrahim Khalil Khan's life : in the extremity of his old age they stocked it up from the ground, filled up the place where it stood with the earth of ruin and humiliation, and dried up the fountain of so many years of prosperity. The Prince Viceroy however advanced, without delay or hesitation, to give battle to the Russians in Panahabad ; and during his march, representations came to him, from Selim

Khan, governor of Shakaky, to this purport : “ That
 “ in respect to the corps of Russians, which two
 “ years before he had introduced into Shakaky, in
 “ opposition to Muhammed Khan Shirwanee, to
 “ whom he had paid implicit obedience ; he now, on
 “ merely hearing of the arrival of the exalted reti-
 “ nue in this region, and learning the massacre of
 “ Ibrahim Khalil Khan, had almost extirpated them,
 “ and forced them to fly to Ganjah. Having thus
 “ in a suitable manner manifested his loyal zeal and
 “ sincere devotedness, he hoped and entreated that
 “ in this hour of peril he should receive such aid as
 “ would ensure his own safety.” The Prince Vice-
 roy, agreeably to his prayer, sent Farraj Allah Khan
 Shahun to his assistance, with a detachment of the
 tiger-subduing warriors.

CHAP. LXI.

AN ACCOUNT OF THE SECOND MOVEMENT OF THE EXALTED RETINUE
 TO KARABAGH, FOR THE PURPOSE OF GIVING BATTLE TO THE
 RUSSIANS.

As most of the tribes of Karabagh, after the mas-
 sacre of Ibrahim Khalil Khan, had entreated per-
 mission to remove from that place and settle them-
 selves in Karachehdagh, therefore Farraj Allah Khan
 Shahun was ordered to conduct their movements.
 Previous to this, however, the command of a body
 of the ever-victorious troops was given to Najf
 Kuly Khan Kajar, which was to join the other
 troops commanded by Mahdy Kuly Khan Kajar,
 and proceed to Erivan : besides which, a body of
 the army also received orders to halt in Khoie and

Tabreez. It has been mentioned before, that Husain Kuly Khan Afshar, and Ismail Khan Kajar, had earnestly requested to be allowed to advance from Erivan, with a force comprised of infantry and cavalry, to the district bordering on Gunjah and Gurjistan, and thus have an opportunity of rendering some important service in that country. Alexander Mirza, Waly of Teflis, had also given countless pledges of sincerity, and orders were therefore given to a body of troops to join him: consequently, the force in attendance upon the victorious stirrup, which had both seen and felt the severity of winter, and the difficulties experienced in the desert of Badkubeh and Mughan, were in some respect weakened by the performance of so long a march. The reinforcements also, which had been lately ordered by the climate-conquering sovereign to the exalted stirrup of the prince, had not yet arrived; so that, on the whole, the prince had but an inconsiderable force. At this conjuncture, news arrived, that General Tipalsin, with a numerous army, immediately after the losses sustained by the polluted Russians, had been ordered to Teflis, and had proceeded from thence to Karabagh, where he had been joined by the Russians from Shakaky, Gunjah, and Karabagh, and all the troops in that place, Armenians and others; and had collected all his force at Askeran. The Prince Viceroy's high spirit taking entire possession of him, he moved from Ak Aghlan; and notwithstanding the smallness of his force, having appointed Ahmed Khan Mukaddam, with a detachment, to

guard the baggage and stores, advanced with rapid step to the area of the field of battle, as far as the station of Khanishin; where the Russians also arrived, and took up their position on a lofty mountain. On the arrival of the auspicious retinue, the ever-victorious troops, during two days, performed all the duties of exertion and prowess, hoping that their numerous opponents would descend from the mountain and advance to the field of battle. Fear and terror long prevented them from descending into the plain, until some of them had been made prisoners; when, through the generosity and entreaty of Abul Futtah Khan, the prisoners of Karabagh were set at liberty, and they conveyed this intelligence to the Russians: "The victorious (*i. e.* the "Persian) champions are far from their magazines; "and the herbage of the plains is nearly consumed, "so that the cattle of their army have no forage: "consequently, the Viceroy's camp is in the greatest "distress and perplexity." The Russians, encouraged by these reports, advanced to give battle. In the mean time, the vengeance-breathing army, during these two days, from the first rising of the sun's lucid countenance to the moment that the dusky-faced gloom drew the curtains of darkness, incessantly moved, with determined energy, to their enemies' alarm in every direction: at night their vigilance and martial precaution was such, that they continued until morning like stars in the firmament, and slumbered not a single moment for the purpose of repose. When the encounter of the two armies took place, there was a river near the

Russians; but the ever-victorious troops were, in every quarter, distant from water. In short, the enemy commenced the attack: and then the sharp sabres, like the arched eye-brows of the fair, excited tumult, and shed blood from the heart. The cannon thundered in the field of battle, and represented the uproar of the Resurrection previous to the Day of Judgment. On one side a body of Bastam Arabs, on the other the musketeers of Irak from Farahan and Guzaz, rushed forward with such intrepidity to the very muzzles of muskets and cannon, that they scattered in the air showers of blood from the heads and helmets of the foe. The Russians also shewed great promptitude; and deserting the carriages of their guns, grappled hand to hand with the Arabs; so that the diamond-like poniard caused a billowy sea of blood to flow from the jugular veins of the Russians over the plain, whilst the long-tapering spear rested not from action in abridging the lives of the foe. In short, the infantry and cavalry of the ever-victorious army shewed such resolution in the battle, that they made the Russians lose ground, and took many prisoners. At this conjuncture, although the Russian General, in order to encourage and incite his troops, threw on the ground the *emperor's picture and his own sword*, and had also recourse to entreaties and exhortation, it was all to no effect; for his forces, being unable to maintain their position, ran away from the field of battle. The want of water, and the excessive heat, sensibly affected the victorious army: lest therefore some evil consequence might ensue, and there not appearing any further probable advantage

in following the Russians, the infantry and cavalry were collected, and drawn off in perfect dignity and order. Besides, the provisions and forage, which recruit the body and form the indispensable food of man and beast, could no longer be procured in that place. The Russians fell back on abundant supplies; but from Pul Khoda Afreen to the station of Khanishin, the royal troops could not find a single blade of grass, or any kind of forage for the troops; much less either wheat or barley: therefore the Prince Viceroy, in order to wait for the reinforcements lately commanded to proceed from the Jamshid-like sovereign's Durbar, marched back to his stores and baggage with the same regularity as when he had set out, and, crossing the bridge, halted at Chesme-i-Hasan Hasain. At that moment arrived the raging lions of the field of battle, the subduers of heroes in the lists of glory, Husain Khan, Ismail Beg, Hasan Khan, and Aman Allah Khan; who had been despatched from the victorious sovereign's Durbar (the resource of the world), with troops terrible as the ocean, furious as the raging torrent, to join the sublime stirrup of the Viceroy of the exalted monarchy.

CHAP. LXII.

A CONCISE ACCOUNT OF FRANCE; AND OF MONS. JAUBERT, THE
FRENCH ILCHI.

THE French State is situated in the west of Europe, and is exceedingly populous and extensive: it is 528 miles from east to west, and 590 from north to south. The capital of the French Empire is Paris,

an extremely beautiful and populous city: it contains many elegant structures and edifices, manufactories, colleges, schools, fine hotels, and beautiful palaces: the River Sená flows through it, over which they have constructed strong bridges: the population is generally reckoned at 700,000 souls. On the Atlantic and the White Sea (the Mediterranean) it possesses many commercial towns, where ships resort, and extensive commercial dealings are carried on. In the year of Jesus 1790, the flame of dissension and revolution broke out in this country: by degrees, Louis XVI. was advised, by his numerous relations and friends, to put to death or remove several of the refractory leaders. But shortly after this, the form of the French Kingly Government was abolished, and the foundation of a Republic was laid. The Republic also underwent many changes and revolutions, but continued some time: at last, however, the French people selected from all their Generals one named *Bonaparte*, who was appointed *Básh Consul* (Chief Consul), and fixed on him to restore order in the State and to model the Government. The French force by sea and land was at first very great; but at the commencement of the Revolution many naval officers of great ability, on the appearance of troubles and tumults, fled the country: many of them also fell under the powerful grasp of the English State, so that the naval power of the French Empire was greatly reduced. The French, however, invaded, and joined some of the Continental countries of Europe to their own: they also found means to enter into some of the Indian Islands: but, as the

English possessed the supreme authority in many of them, and as their power at sea exceeds that of all Europe, they expelled the French from several of the Indian Islands, and took sovereign possession of them. In France are found mines of various kinds, such as copper, silver, lead, and iron: the soil is well adapted for the growth of herbage: its productions are grain, vines, and fruits. The French divided this kingdom, which they have possessed from ancient times, containing thirty-two governments, into eighty-four departments; to enumerate which would be tedious, and by no means conformable to the design of this book. Besides those governments and departments, they also annexed many of the adjacent countries to their empire. The year in which the late sovereign was martyred*, on the arrival of the monarch, dignified as Jamshid, at Teheran the capital, there came two persons, sent by the French Government, with *the copy of a Treaty* which had been made in former times between the empires of France and Iran: it was then ascertained that the French envoys had come for the purpose of opening the gates of friendship and the renewal of concord; but Hajy Ibrahim Khan, at that time Prime Minister of Iran, on account of the multiplicity of the internal affairs, paid no attention to the external relations of the kingdom, and omitted to bring the circumstance under the cognisance of the royal council; so that he gave those two persons an answer from himself, and dismissed them. After that, when Ismail Beg Biyat, as has been

* *i. e.* Aga Muhammed Khan.

before stated, had been ordered to Bagdad, to concert measures against the Wahhabees, there came to him an individual who exhibited a long Letter in French characters, and *who assumed the title of Ambassador* from that Government, and proceeded with him to Teheran. As his object was not ascertained, the Persian Ministers looked on his pretensions as mere imposture, and paid him no attention. Some time after, when Napoleon attained the supreme power, he laid the foundation of war and hostilities against the Russians; and having appointed Mons. Jaubert to this embassy, despatched him to the Government of Persia, with instructions and messages to this purport:—“ This
 “ rule is universally laid down, that an enemy’s
 “ friend is a foe, and an enemy’s foe a friend. I at
 “ present bear great hostility towards the Russian
 “ Government, the enemy to that of Persia. The
 “ English Government also, which, according to the
 “ tenor of the treaty with the Governor of Hin-
 “ dustan, *should at this moment, when Russia is*
 “ engaged in hostilities against Persia, entertain
 “ great enmity against them, professes great friend-
 “ ship for them. It is therefore advisable, con-
 “ sidering the violation of treaties on the part of
 “ England, to renew the ancient covenants of
 “ friendship between France and Persia; so that
 “ the durability of covenants entered into by the
 “ French nation may be evident to all the world;
 “ and that the advantages of this friendship, namely,
 “ the expulsion of the Russians from Gurjistan and
 “ the territories of Persia, may be equally clear to
 “ all.”

When Mons. Jaubert arrived at Ba’izid,

Mahmud Pasha, governor of that place, on account of the friendship existing between the Othman and Russian States, seized and imprisoned the ambassador and his companions: he also confiscated all his property, and put two of his train to death. On hearing this, the Prince Viceroy organized a great force, to set the ambassador at liberty; and, in order to remove all pretexts, despatched a manifesto to Hajy Yusuf Pasha. His excellency, having well considered the results, and looked to the consequences, immediately sent an order to Mahmud Pasha to set the ambassador at liberty; and having thus procured his liberation, forwarded him, with great attention, to the Durbar, the seat of majesty. The ambassador, on obtaining an interview with the illustrious prince at Ardebil, addressed a communication to the Prince Viceroy, and proceeded to the court of the Jamshid-like sovereign; and in the Plain of Sultaniyah obtained the honour of kissing the threshold, exalted as Paradise, of the hall of audience. When he had communicated his Letters and embassy, he was highly distinguished by the royal munificence and attentions, and obtained leave to return. Mirza Muhammed Raza Cazviny, a noble and accomplished person from Cazvin, and Vizir to his royal highness Prince Muhammed Aly Mirza, was ordered to accompany him, by way of Islambul, as Ambassador to the French Government. As the sovereign, great as Jamshid, looked for assistance to none excepting the pure essence of the Almighty, his motive in sending the ambassador was merely to observe the rules of courtesy established in the world. The affairs of France, and

their battles against the Russians, shall shortly be mentioned; and the rays of perusal be reflected on those topics.

CHAP. LXIII.

AN ACCOUNT OF THE BATTLE BETWEEN THE RUSSIANS AND THEIR FORCES OF KARABAGH, AND ABUL FATAH KHAN; AND OF THE MIGRATION OF THE TRIBES.

DURING the halt at Chesmeh-i-Husan-Husain, Farraj Allah Khan Shahun, who had gone to lead away the tribes of Karabagh, reported as follows: “ That on the return of the exalted retinue, some “ of the tribes had recourse to various pretexts to “ delay their migration; and, as I was anxious that “ their property should not be destroyed by the “ soldiers, I did not use force against them: on “ which, agreeably to the representations and soli- “ citations of Abul Fatah Khan, a corps of mus- “ keteers was appointed to this service, and Farraj “ Allah Khan, accompanied by Abul Fatah Khan, “ departed on it. They were in the act of leading “ away the tribes, when that of the Jabreel Lu, “ having privately despatched a messenger to the “ Russian General, a Russian force, and Jaafer Kuly “ Aka of Karabagh, with his allies, immediately “ appeared, in their aid. The tribe then advanced “ to the vicinity of Kapan, which abounds with dif- “ ficult passes, high mountains, and wooded hills: “ and the Russian force, and Jaafer Kuly Aka, “ having come up, the Jabreel Lu joined them; “ and, baring the arm from the sleeve of boldness, “ commenced hostilities with the musketeers. The

“ exchange of death continued from two hours after
 “ dawn until midday; when the ammunition of
 “ the musketeers on that expedition failing, some
 “ were taken prisoners, and others, by fighting or
 “ flight, conveyed themselves to a place of security.”

When this account came to the Prince Viceroy, his noble mind was greatly afflicted; and he ordered his majesty's favourite, Ismail Beg, along with Hasan Khan (brother to Husain Khan Kajar), to move in advance with a body of resolute warriors, and drive back the Russians. The Heaven-aided retinue proceeded after them, by way of Aslanduz; which appeared the most advisable route, on account of the abundance of forage. The receipt of this intelligence threw terror into the Russian General's soul: he therefore posted a number of his men in Fort Panahabad, and, flying with great haste and precipitation with the remainder to Ganjah, traversed the valley of adversity. This event was reported to the prince's council, when the Heaven-aided retinue had passed the Aras.

CHAP. LXIV.

AN ACCOUNT OF THE SPLENDID BANNERS BEING DIRECTED TO
 SHIRWAN.

ALTHOUGH it was the resolution of the prince's most noble mind to advance with determined purpose on Ganjah, and, if General Nibalsin should offer him battle, then the concealed purposes of the divine will would be apparent as to the destiny; otherwise the prince designed the affair should terminate in a blockade and the siege of the fort, and that all his

energy should be confined to effect the reduction of it. Now, at the moment when the victorious train had moved by way of Aslanduz, and crossed the Aras, there arrived representations from Shaikh Aly Khan and Husain Kuly Khan, which stated the co-operation of the people of Derbend with the Russians, and the advance of the latter into those regions and confines. At the same time, Pir Kuly Khan Kajar, who had been detached with a force to their assistance, represented that Mustafa Khan Shirwany, whose sentiments by no means corresponded with his professions, had sent his brother with a large body of infantry and cavalry to the banks of the Kur, and prevented the passage of the Heaven-aided troops. As the chastisement and correction of Mustafa Khan Shirwany, and the expulsion of the Russians from Derbend, appeared more important and urgent than the siege of Ganjah, which might be undertaken at any time, the Prince Viceroy therefore turned all his attention to effect the ruin and destruction of Mustafa Khan, and ordered Husain Khan Kajar, Sardar of Khorasan, with the light troops, to move with the greatest expedition in advance of the ever-victorious army: orders were then given, that the *waving tresses* of the triumphant standards should follow the advance; and they exhibited such speed in their movements, that at the instant Husain Khan Kajar, and the other chiefs ordered on this expedition, were crossing the Kur, the prince of noble qualities had reached the banks of that river. On his arrival, the Shirwan infantry in that quarter were entirely dispersed; and Husain Khan, passing over with the rapidity of the

wind, stretched forth his arm, like a raging fire, to consume the very rubbish and chaff of that country. He so kindled the devouring blaze of plunder and devastation in every part of that region, that the wealth of most of the Shirwan tribes, with that of the travellers and merchants of Karabagh, Ganjah, and Shirwan, became the objects of prey and booty. And as some property belonging to the people of Shakaky and Tabreez, amidst the caravans of Shirwan, had also been plundered, the prince munificently gave an equivalent to the proprietors of it, either from the amply-replenished treasury, or procured the restitution of it from the Heaven-aided troops. When Mustafa Khan beheld such calamity fall on him, and a torrent so resistless spreading destruction over the cultivated parts of his province, he became absorbed in terror and amazement. He approached the door of solicitation and earnest entreaty; and despatched an agent to the Durbar, the centre of dignity, and, through the medium of the royal Ministers, requested some declaration which might set his mind at ease; pledging himself, that, on obtaining assurances of safety and friendship, he would evermore walk in the road of servitude, and never again swerve from the paths of devoted zeal and profound humility. In consequence of his importunity, and the entreaty of the Ministers, the Prince Viceroy ordered Najuf Kuly Khan Garus and Farraj Allah Khan Shahun to the Castle of Fit, where, long before this conjuncture, Mustafa Khan and the people of Shirwan, on quitting their former abode, had stored up all their wealth and effects. When they came to an interview, the envoys ex-

plained to him the gracious intentions of the noble-minded, benefit-meditating, Feridoon-resembling, Prince Viceroy ; but Mustafa Khan, through weakness of understanding, was every instant raising doubts, hopping like a bird from branch to branch, and creating difficulties and delays about proceeding to the dignified presence : he could not, in short, perceive the shamelessness of his conduct, that although before this he had advanced to the banks of the Kur to meet Ahmed Khan, Beglerbeg of Tabreez and Maragah, he had not now the confidence to undertake the journey when the fortunate retinue, by its sojourn there, conferred lustre on the place ; but on the contrary, like a bat, chose to flee from the effulgent splendor (endowed with solar energy) of the royal presence. This infatuated man was satisfied with deputing his maternal aunt's son, Muhammed Aly Beg, to the royal stirrup, in place of enjoying himself an interview with the illustrious prince. This conduct caused the Prince Viceroy to cross the Kur, and to advance to Ak Su. On the arrival there of the auspicious train, orders were given to his majesty's favourite, Ismail Beg, with a force selected from the victorious champions of the Faith, to attack and reduce the stronghold of Shiryan, three sides of which are exceedingly marshy, and the other presents a solidly-constructed fort. None of the former kings had been ever able to reduce or destroy this place ; so that even the hand of Nadir Shah Afshar, whose power and courage are the theme of every tongue, could never grasp the parapets of its towers. Husain Kuly Khan Kajar, on another quarter, was ordered to

co-operate in the reduction of the place on the side of the marsh; and these two chiefs, having made a simultaneous assault, obtained possession of that strong fort; on which occasion, boundless carnage and captivity took place. Afterwards, however, pursuant to the Prince Viceroy's commands, they released the prisoners, and gave up great part of their plunder; but the people of the place, with those of Murad Khan, who on the arrival of Husain Kuly Khan Kajar in that country had fallen into his power, in all nearly 6000 families, were removed, and proceeded to Mughan. On witnessing this posture of affairs, Mustafa Khan's confidence being changed into despair, he constituted Selim Khan, governor of Shakaky, the medium of procuring forgiveness for his offences: he pretended to express a determination of departing to the presence; but, at the same time, was internally meditating other plans for retrieving his condition. Every day he proposed some new arrangement, and by this chicanery and procrastination kept the auspicious train in inactivity at Ak Su; until Shaikh Aly Khan, who commanded a body of cavalry which was detached from the royal stirrup to the region of Kubbah, in concert with Husain Kuly Khan, governor of Bâdkobah, and several other chiefs, having obtained the honour of an interview, requested the prince to turn his attention to the affairs of Derbend, and the organization of that country and its frontier. During the time the floating tresses of the victorious banners embellished at Ak Su the face of the beauty of fortune and desire, an unfounded confidence in their power and might induced the people of Shirwan to

enter into a contest far beyond their resources and strength, so that they who dwelt securely in their abodes never descended from the mountainous range of Fit to the low country : one day, however, Aman Allah Khan had gone with a small body of men as an advanced guard, and these people, on beholding the smallness of his force, were induced to come forward and give him battle : they were all, however, slain or made prisoners, and he returned crowned with victory to the ever-triumphant camp.

CHAP. LXV.

AN ACCOUNT OF PIR KULY KHAN KAJAR AND SHAIKH KULY KHAN BEING ORDERED TO DERBEND ; AND OF THE DEFECTION OF SELIM KHAN SHAKAKY, AS WELL AS THE REMOVAL OF HIS APPREHENSIONS.

NEARLY at this time the people of Derbend despatched to the seat of majesty, the Durbar of the Prince Viceroy, repeated representations, containing innumerable engagements and assurances, and including entreaties to this purport : “ Let the victorious prince order Shaikh Aly Khan and Hasan Kuly Khan of Bâdkobah, with a body of the champions of the Faith, to Derbend, that the utter annihilation of the Russians may be effected by the zealous endeavours of these faithful servants.” Agreeably to their petitions, Pir Kuly Khan, Shaikh Aly Khan, and Hasan Kuly Khan, were ordered to advance on Derbend, where they might perhaps render some service. In the course of these few days, Mustafa Khan spread a report that orders had been issued by the Prince Viceroy to arrest and imprison, along with several of his

tribe, Muhammed Hasan Khan, brother to Selim Khan, who by the deceased sovereign's order, in the year in which he marched to Karabagh, had been deprived of sight through the agency of Mustafa Khan Davalu Kajar; and also, that the prince had issued his commands for the chastisement of Selim Khan himself. Through his simplicity, Selim Khan, attaching credit to this report, sent his tribe and family to a mountain called Kulah San Kursan; and having despatched a person to the imperial stirrup, used every effort to procure security for himself. The Prince Viceroy, in excessive anger at such a display of opposition, had at first, without further consideration, determined on the plan of destroying the foundation of his existence: through the requests and entreaties of the nobles however, and also calling to mind his former services, he ordered the Vizir's son, the honoured Mirza Abul Kasim †, to remove his apprehensions. The envoy found him in the town of Shakaky, and with the pure water of friendly admonition washed away the dust of suspicion from the page of his soul. In return for this important benefit, he pledged himself, without causing further trouble to the champions of the Faith, to get Mustafa Khan into his power, either by persuasion or force. At this period a great sickness prevailed in the prince's camp at Ak Su, caused by the corrupt state of the atmosphere; the complexion of most of the troops became of a saffron hue; and their erect stature, through weakness and disease, assumed the form of bruised reeds.

* Mirza Bazurg's son.

CHAP. LXVI.

AN ACCOUNT OF SOME COMBINED CAUSES WHICH OBLIGED THE
FORTUNATE RETINUE TO RETURN FROM SHIRVAN.

WHEN the Prince Viceroy had departed from Teheran the (seat of Government), among the many important tasks assigned and entrusted to his clear reflection and far-seeing prudence, one was, the power to dismiss and appoint the Governors of Azarba'ijan, and to definitively arrange every affair of the limits and frontier on that side of the empire. As the exalted Nawab's* realm-adorning prudence judged Ahmed Khan, Beglerbeg of Tabreez and Maragah, more suitable than Mahdy Kuly Khan Kajar for promoting the views of Government and executing the measures appointed for Erivan, and as, previous to this, a royal firman, powerful as destiny, had been issued forth, with due distinction, to the same purport, Mahdy Kuly Khan was, in consequence, deprived of the government, and Ahmed Khan appointed in his place. Ahmed Khan proceeded from Tabreez to Erivan, accompanied by a numerous force of cavalry and infantry; and, immediately on his arrival in that territory, devoted himself to putting in repair the bastions and curtains of the fort, as well as introducing order into all the concerns of the military and civil departments. But at this time, through the pestiferous state of the atmosphere, a plague had broken out in the province; so that, besides numbers of the inhabitants, nearly sixteen hundred of the cavalry and infantry detached on this expedition departed

† The proper sense of Nawab is Deputy.

for the other world. Ahmed Khan himself was so violently attacked by the disease, that he was reduced to extremity; and hence the affairs of Erivan fell into confusion, and every thing concerning them was neglected. When this intelligence reached the camp, it occasioned great affliction to the prince's gracious mind; for Ahmed was one of the most eminent and trustworthy servants. The Russians of Pambak and Gurjistan were posted in hostile ambush, watching a favourable opportunity; as the affairs of Nakhshivan were in utter confusion, through the hostility of Kelb Aly Khan, and his cousin, Abbas Kuly Khan. News also arrived from the royal Durbar, that whilst the *Kibleh* of the world and mankind designed to re-establish Abd-ur-rahmin Pasha in the government of Baban, Aly Pasha, Waly of Bagdad, had moved from Bagdad, and crossed the frontier, with the intention of breaking the existing treaties and covenants, and exciting the dust of enmity and discord between the two mighty empires of Iran and Room: news likewise arrived from Urumia, that the son of Husain Kuly Khan Afshar, and Mustafa Khan, governor of Kukary, had commenced hostilities. Although, considering the disturbed state of affairs at Bagdad, and the violence and folly of Aly Pasha, some confusion might have been expected to happen on the Kurdish frontier, yet as this, at the time of the Prince Royal's setting out on his expedition could not be certainly known, proper attention was not paid to putting the frontier towards Turkey in a proper state of defence, nor to secure the passes on that border. Pir Kuly Khan also represented, that the measures proposed

by the people of Derbend, by the guidance of the Russians, were hatched in fraud and treachery; and that Shaikh Aly Khan, intoxicated with the wine of self-conceit, had discarded all attention to State affairs, and abandoned all care of military concerns: so that, in this posture of affairs, Pir Kuly Khan had set out on his return to Juwad, by way of Bakoa; and that therefore the period of the arrival of reinforcements (if sent), and that of the hosts of winter, would be the same. The Prince Viceroy, considering these circumstances, deferred the expedition to Erivan, and ordered the army to move from Ak Su: and Mustafa Khan, from weakness of intellect, shortly after this movement of the exalted army, marched a numerous body of men to the site of the royal encampment. The Prince Viceroy by chance had left a body of the heroic Ghoolams, under Hasan Khan Kajar, as a rear-guard: they encountered this force of Mustafa Khan's, and, falling on them like some sudden plague, soon bereft their general, Malek Makem, of his existence; thus depriving him, at once, of the vital principle and the power of governing*: and such became the fortune of many others. They made many prisoners; and those who escaped slaughter or capture wandered heedlessly in the regions of adversity. Pir Kuly Khan was ordered to Mughan with a detachment of the vengeance-breathing army; and with instructions to halt there, if he thought it advisable; or otherwise to remove the people of Shirwan, Rudbar, and Mughan, and proceed to Taulish. At

* The Persians esteem these to be the supreme principles of human existence.

this time the royal retinue, majestic as the starry hosts, was ordered to Tabreez (the seat of Government), for the purpose of completing those arrangements which had been previously determined on.

CHAP. LXVII.

AN ACCOUNT OF THE CRIMINAL MOVEMENTS OF MUSTAFA KHAN SHIRWANY, AFTER THE DEPARTURE OF THE ROYAL RETINUE. HIS ENGAGEMENT WITH PIR KULY KHAN ; AND HIS DEFEAT.

WHILE Mustafa Khan pretended to avail himself of the intercession of Selim Khan Shakaky, he secretly laid the foundations of a treaty with the Russians of Ganjah, thus obstinately persevering in his design of introducing that nation into Shirwan. But now the Russians, through fear of the royal armies, sheltered themselves in the secluded recesses of Ganjah, and were entirely engaged in watching and taking care of themselves ; so that they made this excuse : “ That if Mustafa Khan would send proper “ hostages to Ganjah, his wishes should be complied with.” Mustafa Khan declined doing this ; but ceased not from using perseverance and impertunity, and the Russians then assigned to him this excuse : “ We have submitted the proposition to “ Godovitch, who is in Kezlar ; and we expect his “ answer.” Notwithstanding this, on the departure of the victorious retinue, when Mustafa Khan repented of his criminal conduct, and no longer felt disposed to introduce the Russians, but, on the contrary, cordially detested them, then, on seeing the country evacuated, they suddenly entered Shirwan. However, Mustafa Khan, being engaged in hostilities with the people of Sali’an, Taulish, and

their allies, consoled himself with the idea, that through the Russian aid he should enter Shirwan still, and bring Sali'an under his power, which he had for years been desirous of effecting; and that, moreover, it was possible he might at the same time bring back several of the tribes, in obedience to him, from Shirwan to Mughan. He entertained, however, great apprehension from the continuance of Pir Kuly Khan on the banks of the Kur, and the residence of Mir Bakir Beg, brother to Mustafa Khan Taulish, in Sali'an, and that of Husain Kuly Khan in Badkou, until he was informed that Husain Kuly Khan, on hearing of the return to those parts of the victorious standard, had, through fear and alarm, removed with his people and household, and was proceeding, by way of Sali'an, to the Prince Viceroy's presence. At this conjuncture, a Russian commander, named Bulghakif, seeing Badkou evacuated, unmolested by the thorns of rivals, opened his budget in that thornless rose-garden; while Shaikh Aly Khan, in a state of infatuation, was negotiating in a vague and confused manner at a distance, accounting a few days' enjoyment great gain. In like manner, some of the people of Sali'an, from enmity to their governor, Shaikh Aly Khan, laid the foundation of concord and coalition with Mustafa Khan Shirwany; who being greatly encouraged by this circumstance, took the Russians with him, and came to Juwad. Pir Kuly Khan, taking into account the great multitudes of families and children, and the quantity of cattle belonging to the tribes, with the difficulty of guarding and protecting them in the moment of battle and

hostility, perceived that the only remedy was to make the tribes leave the country: he therefore put them in movement, and proceeded towards Taulish. On this, Mustafa Khan Shirwany, at nightfall, when the pitch-complexioned Hindoo of the skies scatters about the cinders of darkness, and the hand of Destiny places the diamond-studded necklaces on the neck of the Ahriman of the sphere, planned a nocturnal attack on Pir Kuly Khan's army: he contrived to spread dismay among the tribes about to emigrate, which caused great perplexity and agitation among them. Pir Kuly Khan exhibited on this occasion every demonstration of bravery; and having, at the commencement of the engagement, firmly maintained his ground, he afterwards charged and gave his enemy a considerable defeat, continuing the pursuit of him as far as the Kur: after which he conducted the tribes to Taulish, and returned to Karachehdagh.

CHAP. LXVIII.

AN ACCOUNT OF THE RUSSIANS FIGHTING AGAINST SHAIK ALY KHAN, GOVERNOR OF TAULISH, AT THE INSTIGATION OF MUSTAFA KHAN; AND THEIR VICTORY OVER HIM.

MUSTAFA KHAN, after his defeat by Pir Kuly Khan, sent his forces to join the Russians in Sali'an: and as Mir Bakir (brother to Mustafa Khan Taulish), who had been appointed governor of that place by the Prince Viceroy's orders, had with him 300 musketeers, and felt himself perfectly secure of the loyalty of the inhabitants, he entertained no suspicion of their intrigues with Mustafa Khan and the Russians: so he maintained his ground there for

some time, and was wholly engaged in carrying on hostilities against the Russians; in the course of which, many of them became a prey to the sword. At this moment, however, the inhabitants who acted in concert with Mustafa Khan opened a passage to the Russians in the rear of Mir Bakir's position, and admitted them into Sali'an: on which, Shaikh Aly Khan fled, and Mir Bakir Beg and Taulish were captured.

CHAP. LXIX.

THE RUSSIANS FIGHT AGAINST SELIM KHAN SHAKAKY; WHO OBTAINS THE VICTORY, BUT IS AFTERWARDS OBLIGED TO FLY IN CONSEQUENCE OF THE DISCOMFITURE OF THE LEZGHEES.

GENERAL NIBALSIN and the Russian forces being now undisturbed by Badkou, Sali'an, and Mughan, and seeing that Selim Khan and the people of Shakaki were left alone in the midst of the country, marched from Ganjah for the purpose of attacking them. Selim Khan, who before this had received the necessary funds from the Prince Royal's treasury, had sent messengers to the chiefs of the Lezghees, and had collected to his aid a considerable force of the Avars and Jarotulla. Feeling therefore perfect confidence in the position of Kulsun Kural Sua, as well as in his own means, with supplies of artillery and carriages, he hastened to meet the Russians; and fought two considerable battles against them in the vicinity of Shakaky; in each of which he scattered their existence like dust, and appeared himself a model of firmness and stability, deeply rooted as a mountain. But,

“ Of the decrees of the Almighty, who explains to man the Why and the Wherefore ?

“ The Governor of the Universe replies to no such questions.”

Now it did somehow or other happen, that the Lezghee troops were dispersed by the violent cannonade of the Russians, while Selim was engaged in battle; and the people of Shakaki, seeing this, took to flight, with desponding hearts and blanched cheeks. Selim Khan, from pure necessity, quitted the field of battle, took with him his people, household, relations, and dependants, and turned the face of hope to the court of the sovereign who protects the unfortunate. During his journey, he had several spirited skirmishes with the Russians and their allies; but was able to cross the Kur; and proceeding by way of Ardebil, in company with Farraj Allah Khan Shahun, procured himself the honour of appearing in the dignified presence of the exalted prince, at Tabreez, the seat of Government. At this interview he was distinguished by royal munificence; and received orders from the Prince Viceroy, that himself, his household, and his people, should reside in Ardebil, until, by God's assistance, and the influence of the royal fortune, his affairs (if such were the will of God) should be brought to a favourable termination. The Russian commander* remained in Jurvad; from whence he wrote to Mustafa Khan Taulish in the following terms:—"If you
 " freely permit the tribes of Shirwan, Mughan, and
 " Rudbar to join us, and walk in the path of sub-
 " mission to the Russian Government, such conduct
 " will agree with our earnest desire: but if you do
 " not, I shall apply the blood-shedding sword to

* The word in the original is *Boulouknech*, a Turkish word, but not to be found in Meninski: it is however formed from *Boulouk*, "a company." There is a grade in the Turkish army, *Boulouk-bashi*.

“ your brother’s neck, and to the necks of three
 “ hundred persons besides of your uncle’s kindred
 “ and people; and shall also let loose the over-
 “ whelming torrent of slaughter and devastation on
 “ the whole country.” However, Mustafa Khan
 Taulish acted very differently from Mustafa Khan
 Shirwany; and from his exceeding loyalty and good
 faith, setting no value on the life of his brother and
 three hundred other individuals, sent back a reso-
 lute answer, and devoted himself to the strengthen-
 ing and increasing of his own resources. He also
 reported to the illustrious prince the tenor of the
 propositions made by the Russians, and the answer
 he gave to them.

CHAP. LXX.

AN ACCOUNT OF SOME REMARKABLE OCCURRENCES; WITH THE AR-
 RIVAL OF STEPHANOF, THE RUSSIAN GENERAL’S ENVOY, AT THE
 PRINCE VICEROY’S COURT, AND HIS AFTERWARDS PROCEEDING
 ON TO THE IMPERIAL COURT.

PURSUANT to the decrees of the Eternal and Impe-
 rishable Creator, the dark-coloured nipples† of the
 clouds did not suckle in the usual and necessary
 manner the tender herbage with life-exciting rains,
 which is the merciful gift of the All-powerful and
 Supreme. In consequence of His most gracious
 bounty being withheld, great scarcity and dearth
 prevailed in Azarba’ijan, as well as in the bordering
 parts of Irak, so that the crops of corn entirely
 failed in several provinces and districts: from this
 scarcity of corn, therefore, from the failure of forage,

† The expression, in the original, alludes to the mode of weaning
 children, by staining with something distasteful the nipples of the
 mother’s breasts.

and from the difficulty of supplying a large force with these necessaries from the capital, there was but an inconsiderable force in attendance on the Prince Viceroy's stirrup. Under these circumstances, it was suddenly announced from one quarter, that Graf (Count) Godovitch, one of the most distinguished Ministers of the Russian Empire, celebrated for his universal knowledge and talents for conducting affairs, and who had often experienced the smiles and frowns of Fortune, was appointed Commander of the Russian forces, in place of General Zizianof, commonly called Ashpukhdar; and that he had now come from Kazlar to Teflis with a numerous force, for the purpose of exciting commotion in Erivan; whilst not only Ahmed Khan, the new Beglerbeg of that region, was struggling with death from the attack of a host of diseases, but the army appointed to defend the fort laboured under great sickness from the corrupted state of the atmosphere; and the inhabitants, from all these circumstances, were thrown into the greatest perplexity.

It was also reported from another quarter, that the Russians of Karabagh having advanced to Tatif, were preparing to renew hostilities against Ahmed Khan, Abul Faty Khan, and the tribes of that region: also, that the Pashas of Kars and Ba'izid, having laid the foundations of perfect concert with the Russians, had formed the design of circumventing the Subky and Zilan tribes inhabiting Erivan. Under such circumstances, the Prince Viceroy placed his reliance on the Divine mercy; and recommending himself to the protection of the glorious Prophet,

confided in the efficacy of his exalted majesty's auspicious fortune, and did not permit the changes and chances which occur in this transitory and corrupt world to sully his royal vesture with the dust of alarm. He appointed Husain Khan Kajar Sardar* governor of Erivan, and furnished him with a resolute force of infantry and cavalry, and every thing proper for the civil and military government of the province; so that the settlement of affairs in that country, and the measures of precaution in regard to the Pashas of Kars and Ba'izid, were confided to him. He also received instructions to send Ahmed Khan in a litter to Tabreez, whatever might be his state; and Pir Kuly Khan was also detached to the assistance of Mustafa Khan Taulish: whilst another detachment, under the command of a distinguished Ghoolam, was sent to aid Abul Faty Khan. As the Russians had repeatedly witnessed the bravery of these troops, they were afraid to meet them; and on the mere announcement of Husain Khan Sardar's arrival in Erivan, Godovitch resigned all thoughts of meddling with that country, and revoked his previous arrangements. The Commandant or Boulouknech also, on learning the circumstance of Pir Kuly Khan's arrival at the verge of the Mughan steppe, no longer dared to meet him, but fled with precipitation; and after halting a few days in Shirwan, hastily quitted it, to return to Ganjah. The Russians in Tatif, in like manner, on the arrival of the force detached to Abul Faty Khan's assistance, became seriously

* Sardar, in Persian military rank, is something like Field-marshal.

alarmed, and fled with precipitation, in the direction of Panahabad. The Russians from Shakaki, who were greatly encouraged by Selim Khan's defeat, and had advanced to Jarotulla, on ascertaining Pir Kuly Khan's appointment, set out immediately on their return. At this conjuncture, the Lezghees, along with other allies and associates of Selim Khan who were stationed in Jar, as the Russians were unable to return by the road of Avar and Jan Kutta'iy, which was blocked up by snow, fought many severe battles against them; and finally, great numbers of the Russians being slain, the remainder fled in great confusion to Shakaki. A considerable force of infantry and cavalry, terrible as the ocean and stable as mountains, having arrived in Azarba'ijan, from the Durbar exalted as heaven, some of Husain Khan's regiments were ordered to Erivan; and the remainder marched to Mughan, to reinforce Pir Kuly Khan. The Prince Viceroy, who was at Tabreez (the seat of Government), carefully reviewed the state of the army, and directed all his energies to procure funds requisite for the payment and reward of the cavalry and infantry of the Heaven-aided host; and also passed much time in making due preparations and arrangements for their march. Notwithstanding winter reigned in all its severity, and the coldness of the air closed up the chasms of the earth; whilst the raven, uttering complaints in hoarse and melancholy croakings, was sitting in the gardens where before the sweet-songed nightingale had reposed; and though the mountains were robed in ermine, spotted with lucid gems of ice, and the heavens arrayed in sables by the dark

masses of clouds; yet the world-embellishing resolution of the Viceroy determined, having provided all needful military stores, that when and where-soever the movement of the victorious retinue became necessary, the phœnix standard, with the force of an eagle, should wing its way. The Russians, witnessing such measures, and being well acquainted with the fact that the devoted hosts of the victorious prince and the troops distinguished by triumph were not to be arrested by winter; and knowing also, that so perfect was their allegiance to the eternal empire, that they viewed as things indifferent, heat or cold, peace or war, wounds or repose, blows of the sword or silken robes, the day of battle or the night of dalliance with the cypress-formed damsels; that they esteemed the heads of their enemies as the best balls, and the blood of their foes sweeter than the sugared draught of the morning*; became overwhelmed in the dreadful abyss of terror and alarm, and commenced negociations, desiring to open the door of peace and friendly counsel. Count Godovitch therefore, pursuant to the Russian Emperor's order, despatched his Ishak Akasy, by name Istifanof†, to the Durbar of the King of kings, magnificent as Jamshid, charging him with a Letter addressed to the Prime-minister of the exalted State, Mirza Muhammed

* With military men in Persia, who are generally debauchees and hard livers, and therefore tolerably feverish in the morning, it is usual to commence the day with a sherbet, cooled either with ice or snow.

† From the name, I conjecture this to have been an Armenian, named Stephanoos.

Shafia, the Vizir Azem, accompanied also by some valuable objects as a mark of remembrance. The purport of the Letter was: “ Let the drawn sword
 “ be restored to the scabbard; and let the pleasing
 “ intercourse of amity and union be settled between
 “ the Russian State and the Eternal Empire*.” The above-mentioned Istifanof, on his way, obtained the honour of an interview with the Prince-royal at Tabreez, the seat of Government; and having received presents and distinctions suitable to his rank, proceeded to Teheran, the capital, to kiss the threshold of the unequalled monarch’s splendid court.

CHAP. LXXI.

AN ACCOUNT OF THE ARRIVAL OF AN AMBASSADOR FROM HAJY YUSUF PASHA AT THE PRINCE VICEROY’S DURBAR, AT THE SEAT OF MAJESTY, TO REQUEST THE LIBERATION OF SULEIMAN PASHA, KHIAH † OF BAGDAD; WITH WHOM THE VICTORIOUS PRINCE SENDS BACK FATY ALY KHAN.

HAJY YUSUF PASHA, formerly Grand Vizir, and once the mighty Generalissimo of the Othman forces, was at present the Sublime Prince of Erzeroum, Kara Kisar, and all the districts depending on those countries. In sound reason and experience he was like Aflatoon ‡; in profound reflection he was like

* “ *The Russian State and the Eternal Empire,*” I make no doubt, are only to be found in the Persian edition of this Letter.

† Khiah is the Lieutenant of a Pasha of three tails, governor of a province; and the Porte, to give dignity to such persons, frequently advances him to the rank of Pasha of two tails. The Grand Vizir at Constantinople has also his Khiah; but when that officer leaves the capital to command the army, his Lieutenant at Constantinople then assumes the title of Kaimacam.

‡ Plato.

Aristoo * : he was renowned for justice and praiseworthy manners, and applauded for the qualities of mercy and humility. This great man, from the first dawn of the world-bestowing, world-possessing monarch's elevation †, had, by his honest mind, pure disposition, and virtuous morals, always rendered himself the medium of maintaining good faith and peace between the empire of Iran and the family of Othman ; and always kept in view the mode of maintaining peace and concord between the two States. The pens ‡ of the news-reporters acquainted him with the results of Aly Pasha's folly

* Aristotle.

† *i.e.* from the accession of Faty Aly Shah to the crown of Persia.

‡ “The pens of the news-writers” and “the pen of description.”

—I find in a Note in page 48 of the *Life of Lope de Vega*, by Lord Holland, what is curious enough. Speaking of Luzan's Criticism on a Sonnet of Gongora, my Lord says, The Reader will there find that “*the pen of the Historian opens the gates of Memory,*” and that “*Memory stamps shadows on mounds of foam.*” “By these expressions, Gongora means to give a poetical description of the art of writing on paper.” I am not sufficiently acquainted with the Spanish language to know whether these expressions are idiomatical, or whether they ought to be considered as an impression which the Arabic has left on the Spanish idiom. However, I have no doubt my Readers will agree with me, that Lord Holland's remarks on several Spanish writers of this class are equally applicable to Persian authors. “These authors do not avail themselves of the invention of letters for the purpose of conveying, but concealing their ideas. The art of writing reduces itself with them to the talent of perplexing and puzzling ; and they require in their readers a degree of ingenuity at least equal to their own.” I am also apprehensive the Reader, before he arrives at this page has more than once exclaimed,

“ Si non vis intelligi, non debes legi.”

The Reader has been told, that a play on words is frequently used in the original Persian Text : he will find this also considered as a
beauty

and war ; which, though he admitted them to be extremely reprehensible, he nevertheless put himself forward to excuse, and to solicit the liberation of Suleiman Pasha, Aly Pasha's Khiah. He therefore sent to the Prince Viceroy's court Muhammed Feiz Allah Effendy, one of his chamberlains, who was adorned with the graces of perfection, and decorated with great eloquence of speech and sweetness of language ; and by this person he formally pledged himself, " that from henceforth no Pasha of the " borders or frontier should commit any act opposed " to the friendship existing between the two States : " and, moreover, to prove the extent of the desire entertained by the Ozmanlees, to cultivate the good-will of Persia, he stated that " the Turks were " willing to break off their friendship with the

beauty in Spanish. Thus in Lope's scarce Play of *La Estrella de Sevilla* :

" Pues por ellas
" Atropellan las Estrellas."

And again :

" Esta ha Sido Teodora Estrella mia ?"

and,

" Esta amigos ha Sido Estrella mia."

And Estrella ends a speech with

" Esta ha Sido Teodora Estrella mia ?"

Having mentioned idioms, I may as well remark, there is a figure of reproof constantly in the mouth of the king and the peasant, in Persia, which is extremely offensive to the ear of an European ; and is of itself of the most coarse, vulgar, and indelicate nature—" *Göh Khoordie—Stercus edisti.*" Yet this very figure is made use of in the sacred writings: *Οὐχὶ ἐπὶ τοὺς ἄνδρας τοὺς καθημένους ἐπὶ τοῦ τείχους, τοῦ φαγεῖν τὴν κόπρον αὐτῶν, καὶ πιεῖν τὸ οὖρον αὐτῶν μεθ' ὑμῶν ἅμα.* " *Et non potius ad viros, qui sedent super murum, ut comedant stercorea sua, et bibant urinam suam vobiscum.*"—*Regum Lib. IV. chap. xviii. ver. 27.*

“ Russians, and to employ their power, in concert
 “ with Persia, to destroy the foundations of ini-
 “ quity which had been laid by those Infidels.” He
 likewise sent a few suitable presents to his majesty :
 and his envoy, who was honoured with an audience
 at Tabreez (the seat of Government), implored the
 prince’s intercession, and entreated the vicegerent
 of temporal and spiritual power “ to brush away the
 “ dust of hostility excited by Aly Pasha, and to ad-
 “ vocate, at the royal threshold, the liberation of
 “ Suleiman Pasha Khiah.” The Prince Viceroy,
 in consequence, represented these circumstances
 to his majesty (the shadow of the Almighty); and
 the excuse-accepting sovereign, overlooking the past
 actions of the Turks, ratified an arrangement, to the
 following purport : “ That for the future, neither
 “ the Prince Viceroy nor Prince Muhammed Aly
 “ Mirza* shall, in any manner, practise aggression
 “ towards the governors of the Othman frontier.”
 Suleiman Pasha Khiah was restored to liberty, ob-
 tained the great distinction of the Calaat, and
 afterwards set out for Bagdad (the seat of peace).
 Sultan Selim, the Othman Emperor, being made
 acquainted with what was done, ratified these en-
 gagements, and immediately set about breaking up
 the foundations of the amity which was subsisting
 between himself and the Russians. In consequence
 of this, in all the frontier provinces of the Othman
 State the preparations for hostility and war with

* Who held the government of Hamadan on the Kurdish frontier.

Russia were made ; and the Prince Viceroy sent Faty Aly Khan, son to Hidayet Khan Reshty, Ishak Akasy at his majesty's court, and a most distinguished nobleman, along with Mahmud Feiz Allah Effendy, as envoy to Yusuf Pasha at Erzeroum. On his arrival in that country he obtained favours and respect beyond all bound ; and by adhering to the path of mutual good-will and the principles of peace, he laid the bases of concord between the two empires, and then returned to the prince.

CHAP. LXXII.

A SUMMARY ACCOUNT OF THE BATTLES AND CONTESTS OF NAPOLEON THE GREAT, THE FRENCH EMPEROR, WITH THE RUSSIANS ; IN WHICH THE FRENCH ARMY GAIN THE VICTORY, AND NAPOLEON GRANTS THE RUSSIANS A PEACE.

ON the departure from the royal camp of Monsieur Joubert, the French envoy, he was accompanied, on his return to France by way of Islamboul, by Mirza Muhammed Raza. Now Monsieur Jouannin* came on the part of the French Government ; and having obtained the honour of an audience with the Prince Viceroy at Tabreez, he proceeded to the imperial court, and was admitted to reside at the sublime threshold ; where he frequently received news from Europe, which he hastened to communicate to the Ministers of the splendid sanctuary.

* Both of these gentlemen, Joubert and Jouannin, were excellent and accomplished Persian scholars, and, as I found to my cost and trouble, admirably calculated to fulfil the business on which they were despatched from France.

Besides this, Monsieur Rousseau † and Monsieur Yusuf Rousseau, Consuls at Haleb and Bagdad, repeatedly submitted to the Prince Viceroy correct statements of European news. According to the information given by them, the state of events, and

† The elder Rousseau had been French Consul at Bussorah for some years; but as the trade of France to that port was entirely ruined during the American War—and as, after the seizure of Du Bourg and his packets at Grain, by Mr. Abraham, it was evident the French had no chance of transmitting safely their despatches to India across the Desert from Aleppo — Mons. Rousseau retired to Bagdad, where, some years before, he had married an Armenian lady. In 1798 I found him there; and when, in consequence of the battle of Aboukir, an order came to the Pasha to send him and his family to Constantinople, he besought my interference with the Pasha, to mitigate as far as possible the severity of the order. Whilst he remained at Bagdad, I got the Pasha to allow him to remain in his own house, under the care of a Turkish officer. The order was, to confiscate and sell his goods, and to imprison him and his family in the common prison, until they commenced their journey. I contrived to protract this period so long, that the old gentleman, his wife, and son, were permitted to proceed with tolerable comfort to Aleppo, instead of being dragged to Constantinople. His son Joseph was, at the peace between France and the Porte, nominated French Consul at Aleppo.

The elder Rousseau, during his Consulate at Bagdad, frequently forgot what was due to his situation: the consequence was, that every thing coming to him from France was stopped at the Custom-house and opened. It so happened, that a box addressed to him, containing wigs, and bags appended to them, was carried before the famous Ahmed Khiah. As “ With care, and to be kept dry ” was written on the outside of the box, the Khiah, when this was read and translated to him, naturally concluded the box contained something curious and valuable. When the wigs were discovered, they were articles the Turks at Bagdad had never seen before, and consequently had no idea of their use: however, they conceived what was valuable might be concealed in the bag, which they therefore untied and opened, and were still more surprised to find it contained nothing but hair. The Consul himself was sent for; and on his arrival, to his astonishment, he found his wigs all in disorder, and he was desired to declare their use; which having
done

of the successes gained by the French, was after this manner. When the people of France chose Buonaparte for their king, the Emperor of Germany was requested, according to the custom of Europe, to confirm his sovereignty: but as that monarch withheld his assent, discussion and disputes took place between France and Germany. Many considerable battles were fought; and in some of these engagements, the Russians hastened to assist the German Emperor; but, notwithstanding the numbers and importance of their combined hosts, Buonaparte always proved victorious; the Russian and German armies fled; and a great multitude of men on both sides was destroyed. The French elevated the standard of victory; so that peace was at last concluded between the French and Russians.

CHAP. LXXIII.

AN ACCOUNT OF THE RECEIPT OF JOYFUL INTELLIGENCE FROM THE OTTHMAN GOVERNMENT; WITH THE ARRIVAL OF COUNT GODOVITCH'S ENVOY A SECOND TIME, AND HIS SOLICITATION FOR A CESSATION OF HOSTILITIES, AND FOR PEACE.

ABOUT the middle of Zi-hajjah-ul-Haram, the honoured Minister and distinguished nobleman, Hajy Yusuf Pasha, sent to the puissant prince, the vicerent of temporal and spiritual affairs, friendly

done, he was desired to put one on. This afforded so much amusement (as the Consul wore the Turkish dress) to the Khiah and his friends, that he thought it a pity the old Pasha should be deprived of such a spectacle; and the Consul was desired to shew himself to the old man, who, after entertaining himself for some time, exclaimed—“*Aic! Giddee mascara!*” “Oh! brave Master Mountebank!”

communications ; from which it appeared, “ that the
 “ Othman Emperor had despatched Husain Pasha,
 “ the Capudan Pasha, and Bazu Band Oghly, with
 “ other commanders, accompanied by forces terrible
 “ as the ocean, towards Bulgharan, Dilwar, and Ir-
 “ shova; and these different chiefs had conducted their
 “ operations with such zeal, that in whatever quarter
 “ they severally displayed the standard of holy war,
 “ they entirely subdued that country, with great
 “ slaughter and discomfiture of the Russians. They
 “ also captured, and sent to Istambul, six of their
 “ ships of war, and all their crews, who with their
 “ fire-vomiting guns had consumed the lives of
 “ many True Believers. Besides this, after an ob-
 “ stinate resistance, they rescued from the grasp of
 “ Russian usurpation two cities, named Kiel Barun
 “ and Ouza.” At this time, a person named Estefan*,
 a respectable inhabitant of Teflis, came, on the part
 of Godovitch, to the Prince-Viceroy’s dignified pre-
 sence, and renewed his solicitations for establishing
 the foundations of peace. Godovitch entreated per-
 mission for Estefan to proceed to the supreme
 sovereign’s court, in order that the Ministers of the
 kingdom (daily increasing in prosperity) might, if
 they thought proper, turn to measures of peace. In
 the prosecution of this object, Godovitch, in his me-
 morials, had recourse to the most urgent solicitations,
 and represented as follows: “ That though to the
 “ fortunate and triumphant prince the garlands of
 “ conquest may at first give delight, especially in
 “ that season when the branches of life are verdant
 “ and the plant of Fortune and Prosperity puts forth

* Evidently the Armenian Stephanoos.

“ its buds, yet humanity should make him wish to
 “ avoid spilling the blood of thousands of his fellow
 “ creatures; and pity should urge him to prevent
 “ the slaughter of so many individuals, and the de-
 “ struction of their households and families *.”

The victorious prince caused the envoy to partake of his bounties, and sent him to the court of the sovereign, magnificent as Jamshid. On his arriving at the Durbar of the supreme monarch, powerful as Kai Khosrau, a treaty of peace was settled, on this condition: “ That the Russians should
 “ evacuate the countries belonging to Iran, over
 “ which they had usurped the power.” The Russian envoy was then permitted to return.

CHAP. LXXIV.

AN ACCOUNT OF THE MOTIVES FOR INTRODUCING THE NIZAM-E-JEDEED, OR NEW SYSTEM; AND OF THE PRINCIPLES ON WHICH IT IS FOUNDED.

THOSE who sit under the shade of this inland dome and vaulted pavilion, and are directors of human affairs and administrators of the general interests, the calculators of numbers on this tablet of dust, and the measurers of the motions of the fixed stars and planets in the heavens, have ascertained, from continued observations of events, and from meditations on histories and records, that, in the time of the world-illuminating splendor, of the moon of the prophetic shrine, of the king endued with supreme power of decision, the Prophet of

* The English reader even will easily see this to be a second Persian edition of Godovitch's despatch.

Arabia †, (on whom be benedictions!) placed the order of orthodox warfare according to this text :

“ Those who fight in the way of God in a body, resemble a firm foundation :”

since, in the partnership of battle and contest, the skirts of the zealous champions ought to be so attached to each other, that their flaming swords mow down the harvest of opposing hosts, and render the line of battle, in regularity and beauty, like the order of prayer :

“ Locked rank in rank, mountains recede from them ;

“ And the concert and regularity of their line of battle

“ Is as pleasing to behold as the constellations of the Heavens.”

It was by such rules and principles that the orthodox armies in a short time overthrew the neighbouring sovereigns, trampled on their prostrate realms, and caused to circulate in the channel of the world the stream of Tradition and Faith derived from the pure fountain of truth and certainty, pouring out the illumination of true belief into the hearts of all, whether near or remote, Turk or *Tajik*. When the sun of prophetic existence had arrived at the period of setting, the same system was long maintained : but afterwards, in the revolution of ages, weakness and languor creeping in by degrees, the connection of this discipline and arrangement was snapt asunder ; and as the doctors of the law, through religious discord, had not power from time to time to restore every thing to the ancient model, so those possessed of power found it impossible, at the commencement of innovation, to restore the long-received discipline. It must not

† Muhammed.

be concealed, that the armies of the True Believers became in time intoxicated with the wine of pride, and, from want of zeal in their commanders and generals, their ancient mode of warfare was entirely lost sight of; firmness and concert in battle were abandoned, each one claiming the supremacy over the other; and in this manner, when in action, they altogether neglected mutual support and combined efforts. By degrees, the good system of the Believers was transferred from them into Europe, and became confined to the Frank nations; until the Prince-Viceroy's penetrating mind discerned the Fringee tactics to be the same as those ordained by the glorious Prophet in the admirable Koran. A book on the science of war*, composed by Muhammed Mansur Said, in the time of *Hantmish Khan*, having fallen under his gracious sight, it became evident to him that the lines of infantry, with arms and archers, resembled the walls of fortresses; that the fighting-men, called in the Fringee language "Soldat," are at present styled, with us, "Jan-Baz†;" the chief commander of every division, styled in Europe "General" or "Yeneral," is called "Sarhang;" resolute men of strong frames are the "Bargezideh;" and that young men of low

* This book I have never seen; and I regret not knowing of the work whilst I was in Persia. It seems odd, that, to the best of my recollection, neither Mirza Bazurg nor the prince should have mentioned to me from whence they borrowed the idea of adopting European tactics; but, in all our various conversations on this subject, left me to suppose that the credit lay in the representations made to them by the French Gentlemen, and perhaps something in the reports their agents made to them of the proceedings of Sultan Selim at Constantinople.

† "Jan-Baz," devoting or playing with their lives &c.

stature, who are outside the camp as advanced guards and pickets, are denominated “Munhyan.” But the arms of that period were, arrows, swords, clubs, hatchets, iron maces, large daggers; and the use of musketry was not generally practised until the time of the venerable *Muhammed Husain Vaiz*, who, through his abundant knowledge, employed it in the reign of *Sultan Husain Mirza Bayakara*. It is in like manner perfectly evident to persons of discriminating reflection, that as Sultan Husain Mirza Bayakara neglected to attend to the state of his army, and passed his time with poets and in useless pursuits †, the cord, on which this lucid order was strung in the times of the orthodox sovereigns, had snapped asunder. Shah Ismail Sefavy also, when he appeared, collected a considerable body of men: for though the people of Iran are naturally high-minded and ardent, they had become discouraged and despondent on seeing the ancient principles of tactics abandoned, and expressed a desire to possess a martial sovereign, who would restore order, resolution, and energy amongst the troops: they esteemed therefore the appearance of Shah Ismail a blessing; and, on beholding the proofs he gave of heroism, prowess, high-mindedness, bravery, and activity, exposed themselves for his sake, and rushed to the flames of hostile encounter like moths to a candle; always regarding the completion of his desire as the source of happiness and delight; so

† This is the first instance I recollect of poetry being spoken of so slightly in Persia; and I doubt whether this passage passed under the eye of the king, who prides himself much on his poetic vein.

that, to persons thus actuated, every object was attainable, and for men so devoted no principles of war were necessary. When Shah Ismail first appeared at the village of Min Jewan, in the district of Nakhohiman, a thousand such devoted youths were in his train : and the Shah happening one day to be on the banks of the Aras, in order to prove the obedience and devotion of his brave followers, and to try to what pitch their courage mounted, threw his whip into the rapid and deep stream : the whole of these persons, regardless altogether of risk, rushed into the river, and brought out the whip. Thus the system of successive ages was at once departed from, and is at present only uniformly practised in Europe. According to the maxim, “ Every thing has a tendency to return to its original state,” it follows, therefore, that in this kingdom the ancient institutions having been established with the consent and by the desire of the people of Iran, the apparently new order of battle and the rules of war should be much and generally wished for amongst the same people. The consideration of this matter having been frequently pressed on the Council at the royal Durbar, the consequence was; that supreme decrees and exalted orders were issued to the Governors of the different districts of Azarba’ijan, to assemble and levy, in every part of the province, brave youths for this service ; and also to equip and train them according to the approved, ancient, and orthodox manner. It was likewise regulated, that money, for their pay, provisions, clothing, and all other necessaries, should be regularly issued from the Government funds ; so that,

thus, this acceptable ordinance of the law was everywhere established and promulgated; and, from the auspicious and sublime royal energies, joined to the exalted Prince-Viceroy's system of discipline, the inhabitants of these regions now learnt a settled system of repelling their foes, and rendering due service to the Eternal Empire; and from hence cast away all solicitude and anxiety about the greater or smaller numbers of their enemy*.

The system comprehends all the rules of battle, and the precepts for conducting hostilities; by attention to which, the experienced, foe-subduing veterans easily draw the human game into their

* It is amusing to learn in what light the Russians view these warriors, who are arrived at the perfection of having cast away "all solicitude and anxiety about the greater or smaller numbers of their enemies."

"Speaking of the Sardar at Erivan, the Gentleman who was sent by General Richeff into Persia to negotiate an armistice says, 'His, the Sardar's corps is not numerous, being composed of no more than 8000 cavalry and 6000 Serbaz, which have been lately organized by British officers. Twelve pieces of light artillery form a part of this corps. The Sardar made his troops manoeuvre before me, flattering himself that he should impress me with a high opinion of his soldiery; but I perceived, from the first, that even the Serbazes, though commanded by European officers, could not successfully contend with the Russians.'"

And at Nakhshivan he says, "The Khan begged me to attend the review of a corps of Serbazes, which he had formed himself. No troops are more absurdly awkward than this description of infantry which has been lately organized in Persia. If these Asiatics ever become formidable, it will only be as cavalry; for one cannon-shot is enough to disperse the most numerous body of Persian foot."

The Reader will hereafter, in the Notes, learn what came under my own knowledge respecting these troops, and my opinion concerning them.

nets ; and those who court victory in the field of battle, by observing these canons and precepts, may arrive at the utmost limits of glory and triumph. The victorious prince at first selected a considerable body of soldiers to learn the use of the musket; and set over them instructors well versed in the manual exercise, to teach them the management of those arms which are employed in battle : and if, on moving or halting, they made a single step contrary to rule and precept, the instructive wand of their teachers was not sparingly made use of, for their benefit, and to set them to rights. The Prince Viceroy himself frequently deigned to exhibit his august presence at the place of instruction, and manœuvred these men according to the proper rules and proportions : and whenever the conduct of any individual, either for activity or docility, obtained the high meed of royal approbation, the prince promoted him on the spot, in the presence of his companions and equals, and accompanied his promotion by donations and distinctions. In like manner, several youths remarkable for sagacity and talent, chosen from the respectable families of the country, were selected to learn mathematics, military architecture, and to make themselves acquainted with the theory of war, fortification, and tactics. Monsieur L'Ami, a Frenchman, an ingenious mathematician and a profound philosopher, was honoured by receiving an exalted firman, directing him to attend to the education of these youths, and to render them in a short time masters of all those sciences*.

* It seems the Persians think there is a royal road to Geometry.

Monsieur L'Ami acted in compliance with these orders : in the space of two years, several of them became accomplished mathematicians : one attained a knowledge of the French language, and others became acquainted with different sciences connected with the Mathematics.

CHAP. LXXV.

AN ACCOUNT OF THE OCCURRENCES OF THE FORTUNATE YEAR 1222, A.D. 1807 ; THE ADVANCE OF THE ENGLISH TROOPS AGAINST ISTAMBUL, BY WAY OF AK DENGIZ †, AND THEIR RETURN.

AGAIN the revolving globe of the bright sun, by the changes of the celestial revolutions, made the porticoes of Aries the abode of his royal train. The vernal clouds, agitated by the April gales, spread their argent canopy over the new-rising plants of the garden ; and the innumerable hosts of herbs and sweet-scented plants embellished the Irem-resembling ‡ surface of the earth. The vegetable host shot up their thin javelin and dagger-shaped blades through the bosom of the black mould ; and the chamberlains of Spring erected, on the summit of hills and mountains, red and white pavilions, ornamented with the blushing white rose and the deep-red tulip. At this auspicious season, the sovereign of the mighty and fortunate empire, to celebrate the festival of the Nurooz, a feast of joy and triumph, proceeded in pomp to the royal palace § ; and his

† The Mediterranean.

‡ *Baug-e-Irem* is “the Garden of Paradise :” therefore this might have been translated “Paradise-resembling.”

§ “Proceeded in pomp to the palace.”—This will remind many readers of—“That in those days, when king Ahasuerus sat on the throne of his kingdom, which was in Shushan the Palace, in the
third

footsteps, marked with the impress of fortune and dignity, rendered the throne of the exalted empire the envy of the Nine Heavens. He expanded his gold-scattering hands, and showered down dirhems and dinars with boundless munificence: he exalted the dignity and power of his Nobles, Ministers, and Warriors to the zenith of Heaven: and this auspicious festival terminated, he directed his energies to the concerns of government. At the end of the month of Muharram-ul-Haram, the secret agents of the Court despatched intelligence, that the Great Emperor, the sovereign of France, being exceedingly intent on the plan of reducing the power of the Russians, had, from his anxiety to accomplish this great object and daring enterprise, banished rest and repose from the sanctuary of his breast; and that during the winter he had not put his army into winter-quarters, but passed the cold season in the kingdom of Lah* and Moisheh †, and collected a countless host from the countries immediately dependent on him; receiving levies also from Namsah ‡,

“ third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him: when he shewed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, even an hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shushan the Palace, both unto great and small, seven days, in the court of the garden of the king’s palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble.” *Esther*, cap. i.

It is to be observed, that marbles of each of these colours are found at present in Persia.

* Poland.

† Hungary.

‡ Germany.

Lah, Moisheli, and Prus* ; and continued to advance with his army and artillery, for the purpose of giving battle to the Russians. Intelligence also arrived, that an English fleet came to the Boghaz of Ak Dengiz †, with an intention to pass through and enter the Sea of Marmora, which is a small sea between the Boghaz of Ak Dengiz and that of Kara Dengiz || ; and having passed the latter, their object was to proceed to Kara Dengiz ‡, to excite commotion and insurrection. The Othman Government had stationed eight ships, completely equipped, in the middle of the Boghaz of Ak Dengiz ; and on each side of the Boghaz there were forts, on which the Turks had placed many heavy guns, to prevent the English passing through. But the English armament, consisting of fifteen ships of war, unanimously pushing forward with extreme rapidity, entered the Boghaz of Ak Dengiz, *i. e.* the Dardanelles, notwithstanding the gunners stationed in the forts on both sides showered down fire and cannon-balls on them : from this, however, the English ships sustained no damage, but burnt and sunk the eight ships of war stationed by the Turks in the middle of the Boghaz ; and having passed through, they entered the Sea of Marmora : they then cast anchor at four parasangs from Istambul, near the Island of Haibat Lu ††. As soon as this circumstance was communicated to Sultan Selim, the Emperor of Room, the Janissaries and people of Istambul, nearly 200,000 persons or more, issued forth from

* Prussia.

† The Dardanelles.

|| The Dardanelles and Bosphorus.

‡ The Black Sea.

†† Prince's Island.

morn until midday, and threw up entrenchments on both sides of the two Boghazes of the Black Sea, Iskudar* and Istambul. They collected cannon and mortars; and a number of the Janissaries went to the Island of Haibat † for the purpose of giving battle to the English, and took some of them prisoners. As the English were unable to advance further, they returned by the way they came: and, on their departure, it was reported to the Sultan Selim, that the return of the English was effected through the weakness and negligence of the Capudan Basha, who had been raised to the dignity of Darya Beg ‡ by the Sultan himself; who, on this account, deposed him.

CHAP. LXXVI.

AN ACCOUNT OF THE HOSTILITIES WHICH OCCURRED BETWEEN THE PASHAS OF THE OTHMAN FRONTIER AND THE RUSSIANS; AND HOW THE DUST OF BATTLE AND CONTEST WAS EXCITED AMONGST THEM.

As at this period the Russians purchased with gold their provisions and other necessaries in the districts of Ba'izid and Van, which were under the controul of Yusuf Pasha, and as the desire of his heart and the object of his mind was to give satisfaction to his exalted majesty (the shadow of God) and to conciliate the good graces of the vicegerent of temporal and spiritual power, he was anxious therefore, in the administration of his government, to promote the concord subsisting between the empires of Iran and Room, and to prevent any thing occurring, on

* Scutari.

† Prince's Island.

‡ Lord of the Sea.

his part, detrimental to this principle. This intercourse of the Russians, therefore, with the people of Ba'izid and Van was contrary to the world-subduing reason of the King of kings; and orders and intimations to this purpose, to Yusuf Pasha§, emanated from the exalted majesty of the Prince Viceroy; that is to say: "If you pretend to sincere friendship with Iran, it is necessary to give up all such transactions with the Russians in the above districts: it is incumbent on you to be, to your friends, genial as the April showers are to the rose-garden, and blasting to your malignant foes as the lightning is to the harvest." After this, Yusuf Pasha despatched positive orders to the frontier-Pashas dependent on his authority, to abandon all intercourse with the Russians; at the same time threatening them with punishment if they carried on any dealings or connections with that odious people, and particularly prohibiting them to afford supplies of provisions of every description. Godovitch, on becoming acquainted with this, commenced active hostilities, and sent General Nasviduf with a powerful and vengeful force against Kars. When this force arrived in that district, Muhammed Pasha, Governor of Kars, came out with his troops to give them battle; but having treacherously entered into a treaty with the Russians, he fled precipitately, and shut himself up in Kars. By this hypocritical conduct and juggling

§ Yusuf Pasha, with whom I had intercourse, unquestionably deserved much of the eulogia bestowed on him by the Persians; with whom, where the good of his country was concerned, he was inclined to act cordially: but where this was not the case, a Persian was to him still a Cat.

device, he thought he had established himself in the fort: but Yusuf Pasha, on learning what he had done, despatched against him Said Aly Pasha, with a numerous and vengeance-breathing army: and also issued orders to the people of Kars to this effect: "Either expel Muhammed Pasha, or cut off his head, or make him prisoner." Muhammed Pasha, on hearing this alarming intelligence, and reflecting on his own base conduct, turned round, and cheerfully engaged to drive away the Russians: he accordingly came out of the fort, and having, in concert and with the aid of Aly Pasha, drawn out their forces in battle array, they defeated the Russians so severely, that they obliged them to fly in dismay from the environs of the castle, and to seek shelter in the distant villages of that district.

CHAP. LXXVII.

AN ACCOUNT OF THE DEPARTURE OF THE PRINCE-VICEROY'S TRAIN FROM TABREEZ, THE SEAT OF ROYALTY.—INTELLIGENCE ARRIVES AT COURT OF THE RUSSIANS BEING DEFEATED BY THE OTHMAN TROOPS; AND OF THE GREAT VICTORIES GAINED BY THE FRENCH EMPEROR.

ON the second of Rabi-us-Sany, the Prince Viceroy, for the purpose of chastising the rebellious, whether near or remote, and also for strengthening and consolidating the measures determined on relative to limits and frontiers, assembled outside Tabreez (the seat of royalty) the armies decorated with victory; over the banners of which, in their gallant course, Fame, resplendent as the sun, expands her wings. Now, whilst the triumphant retinue halted outside the city, having with it cannon

terrible as dragons, camel-guns dreadful as serpents, foe-consuming cavalry, and fire-spreading infantry, Husain Khan Sardar, of Erivan, forwarded a Letter from Yusuf Pasha, with a representation also from himself, stating the success of the Ottoman troops, and the defeat and flight of the Russians; the particulars of which are as follow:—

“ That Godovitch’s son, with four thousand fire-
 “ showering, lightning-hurling infantry, had ad-
 “ vanced to the Fort of Ak Kelah, in Alcazike,
 “ Godovitch himself also being in the rear: that
 “ Selim Pasha, Waly of Alcazike, on hearing this,
 “ sent three or four thousand musketeers of the
 “ Laz, the most-distinguished and determined men
 “ in that region, to assist the people of Ak Ke-
 “ lah: that Godovitch’s son, in concert with his
 “ father, made an assault three hours before the
 “ appearance of the true dawn, and placed the
 “ scaling-ladders on every side of the fort. The
 “ people of the fort, on beholding this, exerted
 “ themselves in battle, until the Chamberlain of
 “ Destiny spread his ermine tapestry over the por-
 “ ticoes of the horizon, and his effulgent banners,
 “ beaming with radiance, were displayed from an
 “ angle of the celestial platform*: then the glit-

* I have already remarked a similarity in the compound epithets of the Welsh and Persian languages. The following anecdote will shew, that in some instances the idioms agree. “ Many years ago a cause was carried out of the Principality, to be tried at Hereford Assizes. The witnesses were all Welsh, and could not, or would not, speak English. Of course, they were examined through the medium of a sworn interpreter, who said one witness stated that the fact to which he was giving testimony happened ‘ early in the morning.’ One of the Gentlemen of the Bar present, who understood Welsh,

“tering swords on both sides shone like lightnings
“darting from the clouds, while the flashing of the
“javelins and poniards blazed like mountain bea-
“cons. At last, the Othman troops proved victo-
“rious over the Russians, and their magnetic
“swords and spears irresistibly attracted to their
“points the spirits of their gross-minded foes. Those
“who escaped the sword fled in disorder from the
“bastions and curtains of the place; and the Oth-
“man troops, sallying forth from the castle, eagerly
“pursued the fugitives, and coloured the surface
“of the earth with their blood. The battle con-
“tinued between them until the golden-winged
“*Simurgh* of the skies deposited in her western
“nest the golden solar egg, and the raven of night
“expanded her dusky wings over the whole hori-
“zon: then Godovitch and his army at once
“took to a general flight; his strong and solid
“rampart was breached by the prowess and cou-
“rage of the Othmans; and his army, disordered
“and dispersed, returned to Teflis. The Othmans,
“on this occasion, bore away on lances 350 heads,
“took many prisoners and much spoil, besides five
“pieces of cannon and six artillery waggons.”

Welsh, told the judge the interpreter had not given a literal translation of the witness's evidence. The interpreter was obliged to acknowledge he had not; for the words he had translated 'early in the morning' were literally, in English, 'under the chaste eye of morning.' ”

CHAP. LXXVIII.

AN ACCOUNT OF THE PEOPLE OF ISTAMBUL AND THE JANISSARIES RISING TO DEPOSE SULTAN SELIM THE EMPEROR: OF THEIR RAISING SULTAN MUSTAFA TO THE OTHMAN THRONE: AND OF YUSUF PASHA'S BEING DEFEATED BY THE RUSSIANS.

IN the beginning of Rabi-us-Sany, the Ulemas of Istambul, and the commanders of the Janissary Oujaks, revolted against Sultan Selim, who was truly Sulim*, and seized him, under pretence that he was establishing the discipline of the Infidels, and endeavouring by violence to make it universally adopted †. They therefore deposed him; and, in his place, raised to the sovereignty the excellent Sultan Mustafa, son of Abdul Hamid Khan, who had long inhabited the cell of obscurity. They seized and put to death Hajy Ibrahim, the Khiah Pasha, who they supposed to be the founder of the New System, besides many other public officers; and several of the Ministers were dismissed and changed. This intelligence had as yet been scarcely heard, when Godovitch, after having been twice defeated by the Othman army, having repaired his losses and again raised the standard of hostility, appeared with his blood-shedding infantry in the

* Here is another play on words, difficult to translate. The word *Selim* is employed as a name, and means "gentle," "amiable:" the word *Sulim* means, "a person delivering up," "resigning any thing," "malgré lui."

† The Reader will of course recollect the pompous account of the antiquity of the establishment of the Nizam Jedid. It would have been lucky for poor Selim, and the Khiah Pasha, if the Turks had been acquainted with "The Book on the Science of War, composed by Muhammed Mansur Said, in the time of Hartmesh Khan."

direction of Kars, with the intention of giving battle to Yusuf Pasha; against whom he marched like a raging flood, by way of Shurah Gil, in the province of Erivan. The consequence of the defeat sustained by the Russians at Ak Kelah, in Alcazike, was, that Yusuf Pasha suffered pride and presumption to seize his mind; and even in his Letter to the Viceroy of the splendid sovereignty, he permitted himself to spread* open the gates of boasting and vaunting. The Prince Viceroy, on perceiving this pride and arrogance in the Pasha, and the haste and precipitancy (the causes of all disorders) with which he acted, represented to him, by way of advice—"That in opposing the Russians, he should
 " avail himself of time, and use patience and cau-
 " tion; and meanwhile exert himself in making all
 " necessary preparations for war, and the organiza-
 " tion of his army;—that particularly he should
 " employ every mode of conciliating the leaders and
 " valiant chieftains of the neighbouring tribes; and
 " remain quiet until the world-embellishing stan-
 " dard of the Prince, borne by resolution and cor-
 " rect judgment, should shed splendor on those
 " regions;—and that Yusuf Pasha should then be
 " ready for action, prepared for events, and watch
 " a favourable opportunity for giving battle; so that,
 " by the junction of the countless hosts of Iran and
 " Room, the complete expulsion of the Russians
 " might be effected †." Nevertheless, orders were

* The Persians accusing the Turks of boasting and vaunting is the pot abusing the kettle with a vengeance!

† All this advice is tolerably presumptuous, from a very young man to an old veteran who had commanded the Turkish armies against
 the

given to Husain Khan, Sardar and Beglerbeg of Erivan, that if, on an emergency, before the movement of the train, brilliant as the starry host, Yusuf Pasha requested assistance, he was to proceed with his own regiments of infantry and cavalry, and afford it. But Yusuf Pasha, not suffering the shell of his ear to nourish the pearls of these gem-scattering counsels, hastened to attack the Russians †. For this purpose he detached Syed Aly Pasha and Muhammed Pasha (he himself remaining half a farsang in the rear) to give battle to Godovitch, who had fixed his encampment in the station of Ba'indar Lu'y, in Shurah Gil. When four hours of the night had elapsed, Godovitch attempted a night-attack on the Othman troops, and in the darkness of night put his men in order of battle: but the world-disturbing cannon of the Othman troops soon opened their formidable dragon-like jaws, and challenged the Infidels to combat, with voices of thunder and warlike cries. The death-dealing musket each moment flashed lightning in the gloom of night, and consumed with destructive fire the palms of the leopard-like champion's existence. Yusuf Pasha, during the confusion caused by the contest,

the French in Egypt: but, rely on it, the greater part of this Letter never existed, but in the brain of the author; for the Prince Royal was at this time, and long afterwards, remarkably diffident of himself, and had a great respect for the abilities and character of the *ci-devant* Grand Vizir.

† Truth will out;—and it is, that Yusuf Pasha, tired of and seeing no end to the delays and excuses of the Persian Government, resolved to attack the Russians, without their assistance. It neither meets my conception nor belief, that a Turkish and Persian army can ever act cordially together. The very act of prayer in such a camp would put the soldiers together by the ears.

hastened from his camp to the assistance of his troops, and from the encounter of these iron-hearted warriors the dust of conflict ascended to the azure skies : the hands of the brave, foe-destroying combatants, on each side, maintained until two hours after sun-rise the destructive fire of cannon and musketry : but at last an evil glance fell on the True Believers ; the Russians were successful ; and the eyes of Fortune, on beholding this, became dimmed with tears. Nearly 500 of the army of Room were taken prisoners, and as many more took the road leading to the valley of death and oblivion. Yusuf Pasha fled precipitately towards Kars. As to Muhammed Pasha, the governor of that place, who had had the chief hand in exciting these wars, but who also kept the flint and steel of wickedness concealed in the sleeve of depravity, although orders for his appearance at Constantinople had been frequently issued, yet he had always found excuses to disobey his master and sovereign's commands. Now, however, Yusuf Pasha practised an excellent device towards him ; for having calmed his apprehensions, by conferring on him many favours, he so managed, that a fresh order for his personal appearance should arrive from the Emperor's sublime court ; on which Yusuf Pasha then prevailed on him to set out in the direction of Istanbul, but appointed some persons, in the course of his journey, to relieve his head, filled with mischief, from the incumbrance of his body.

CHAP. LXXIX.

AN ACCOUNT OF THE ENGAGEMENT OF PRINCE MUHAMMED WALY MIRZA, BY THE IMPERIAL COMMAND, WITH THE UZBEG AND AFGHAN TROOPS; AND THEIR DEFEAT BY THE TROOPS OF ERIVAN.

PRAISE and gratitude are due to the Almighty, the Ruler, free from partiality, from whose munificence and bounty, devoid of parsimony, arises the happy horoscope of the magnanimous King of kings, by which there are Princes of great hope, though of tender years, (each of whom is a lucid new-moon in the heaven of royalty and splendor, and a flourishing tree in the plantations of Fortune and magnificence,) distributed through the various parts of his majesty's spacious realms, daily to despatch some foe, or with the axe of conquest and divine favour to separate and destroy the deepest roots and fibres of the tree of rebellion. The flame proceeding from the musket of one lion-hunter kindles a devouring fire among the families of Russ. The point of the foe-destroying spear of another raises the cries of woe from the souls of the Uzbek and Afghan. The Turkoman-like incursion of the blood-shedding forces of a third desolates the district of Bagdad; whilst, from the judicious military arrangements of another, the structure of hostility, when put forth by the malignant, is thrown into disorder and confusion. Certainly one of the most distinguished victories gained during this period was that of Prince Muhammed Waly Mirza, Governor of Khorasan. In the beginning of Rabi-ul-

akhir, pursuant to the royal command, powerful as Destiny, irresistible as Fate, and guided by the daily-increasing prosperity of the triumphant, realm-bestowing King of kings, this prince turned his energies to the reduction of Herat, and the extermination of the Afghans of that region. He therefore appointed to proceed against Herat, Muhammed Khan Kajar, Naib and Governor of Nishapoor, with the Khans of Hazarah, chiefs and forces then present at the Durbar, accompanied besides with a numerous host; which, pressing on like the stream of the Euphrates, advanced in the direction of the River Ghoryan, and were led on by the triumphant prince. In that quarter there were assembled nearly 50,000 Afghans, consisting of the celebrated men of Kandahar, Ferah, Andakhud, Badghis, Mar, Chak, Asferaz, Kandaz, Khatlan, Jijaktu, Mimanah, Faryab, Ta'imanoy, Jamshidy, and Takudary, each individual of whom considered himself to be equal in bravery to the blood-quaffing Mars of the skies. They brought with them Sufy Islam, the depository of the temporal and spiritual hopes of their ill-fated race, and therefore the inspirer of courage and confidence to the Afghan troops; the shadow of whose standard, and the banner of whose protection, they regarded as a sacred asylum. With perfect confidence and firmness they advanced to Fort Shakiban, within six parasangs of Herat; whilst the Heaven-aided host, without hesitation, moved to meet them from Fort Shadah. One parasang from Shakiban both parties put themselves in

battle array. Thursday, the 22d of Rabi-ul-akhir (the last of the spring months), terminated the vital spring of the enemies of Fortune and True Religion; for so fierce a battle and so dreadful an encounter then took place between these armies, that Mars, victorious in fight, seated himself in a retired part of the fifth sphere to behold the engagement*. On the side of the prince, the battle soon changed from projecting bullets propelled by flame, to the use of the sword and poniard; and the ever-victorious troops made use of no other fire than that which the waved dagger-blade struck from the bodies of their wicked foes; nor of other instrument, than the flame-raining sword which flashed in the faces of their dark-fortuned enemy. Fortune turned away from Prince Firoz; and he perceived the thorn of adversity had pierced the foot of exertion, and that the path of safety was covered with the chaff of calamity. From necessity, he deserted the field of battle; the standard of the infidel, Sufy Islam, was depressed; and the vain-glorious boasting of the Afghans was turned against them. On this occasion, Sufy Islam, with two of his wicked disciples, 130 of the most celebrated and distinguished Afghan nobles of the first rank, such as Badal Khan Fuful Za'yi, Kada Khan, and Mahmud Khan Fa'imany (brother to Palang Push Khan Jamshidy), with 6000 more of their army, became the prey of the foe-subduing sword. Between 6000 and 7000

* The Persians seem to be of Homer's opinion, that a battle is not complete without Divinities are spectators of it.

more, of whom nearly 200 were nobles and chieftains of this demoniacal race, such as Abdul Ghi'as Khan, Fuful Zayi, brother to Madad Khan, Ishak Zayi, besides another brother to Palang Push Khan Jamshidy, and Barkhurdar Khan, Ishak Zayi, were made prisoners. The prince and his army obtained immense spoil and plunder, consisting of gold, silver, tents, furniture, horses, mules, and mountain-like camels: the value of the wealth which thus fell into the hands of the victorious and orthodox champions was so great, that the imagination of the most able arithmetician would be puzzled to note or comprehend its amount. A *jihun** of blood flowed from the field of battle to the gates of Herat, and the brave champions of the Faith galloped over mountains of the slain. Such part of the Afghan force as escaped the sword were dispersed, and the whole extent of their calamity and perdition soon became apparent. Muhammed Khan Kajar pursued the fugitives to the gates of Herat; and there, throwing up entrenchments, raised the standard of triumph to the heavens. The discomfited Firoz arrived at Herat on the midnight of the day of battle, accompanied by two or three persons, in deep mourning and affliction: blocked up and confined in the fort, their heart's-blood streamed from their eyes.

* The word in the original is *ion*, the plural of the Arabic word *ain*, "a fountain."

CHAP. LXXX.

AN ACCOUNT OF THE MURDER OF ALY PASHA OF BAGDAD BY THE MERCILESS SWORD OF HIS DEPRAVED DOMESTICS; AND OF SULEIMAN PASHA KAHIA SUCCEEDING HIM IN THE GOVERNMENT OF BAGDAD.

FROM those criminal measures towards the servants of the highly-dignified monarch which Aly Pasha, from his limited capacity and want of experience, had in the preceding year permitted himself to adopt, the inhabitants of Bagdad (the abode of peace), on his return to that place defeated and fugitive, became disaffected to him. About the middle of Jummady-ul-awwal, at the instigation of one of his courtiers who was much in his confidence, two of his Gurchy (*i.e.* Georgian) slaves were induced one morning to assassinate him. On this event being made public, the nobles and principal men of Bagdad, together with the Janissaries, sowing the seed of zeal and obedience in the soil of their breasts, hastened to tender their submission to Suleiman Pasha Kahia, and raised him to the supreme power, in Aly Pasha's place. The murderers, seeing this, mounted the steeds of flight; but some cavalry, which Suleiman Pasha despatched in pursuit of them, overtook them, and with the edge of their well-tempered swords sent their souls to mansions of perdition. The Pasha also committed to writing an account of this event; which he despatched, with suitable presents, to the world-protecting Durbar of the triumphant sovereign. When, however, the intelligence of the murder of Aly

reached the Othman court, Sultan Mustafa, the emperor, conferred on Yusuf Pasha the government of Bagdad, Irak Araby, and all the dependent territories. This appointment, however, Suleiman Pasha counteracted, by rendering the officers of government so well satisfied with him*, that, by their mediation, he was again elevated to the command of Irak Araby. The Othman Ministers then summoned Yusuf Pasha to Istambul (the seat of temporal power †); and he, having put Othman Pasha in his place in Erzeroum and Kara Hissar, proceeded to the Othman Court. Thus those countries were deprived of the benefit of the abilities and the rectitude and probity of this great man, who, from his upright and honest government, from his generous treatment of the people placed under his care, and from his affable condescension towards all, whether friends or strangers, was considered a miracle.

CHAP. LXXXI.

AN ACCOUNT OF THE PRINCE-VICEROY'S TRAIN RETURNING TO TABREEZ. MIRZA MUHAMMED REZA KAZWINY AND GENERAL GARDANNE ARRIVE AT THE TRIUMPHANT MONARCH'S COURT. ASKAR KHAN AFSHAR IS ORDERED ON THE EMBASSY TO FRANCE.

THIS year the Vicegerent of temporal and spiritual power, impelled by the dictates of his high mind, towering energy, and innate magnanimity, enter-

* That is, Suleiman Pasha came up to the price which the Ministers at Constantinople had demanded for his appointment to the Pashalik.

† The Persians, as Sheyahs, do not acknowledge the Grand Signior to possess any spiritual power.

tained a desire to proceed with determined resolution, with the forces then collected at the victorious stirrup, to meet the Russians in battle; and, by the resistless force of his devastating Turks †, and by his fire-showering, undaunted, foe-chasing champions, dissever the connected arrangements of the Russians, like the scattered stars of the Northern Bear. Now, although the prince persevered in his entreaties and representations to this effect to the sovereign of Jamshid-like splendor, exalted as Saturn, yet as the Russians; through the medium of their envoys, had always the words of peace in their mouths, and as the Ministers of the eternal empire were also deliberating on the terms of peace and cessation of hostilities, the world-embellishing prudence of the King of kings, the model of perfect wisdom, would not either sanction or permit the Prince Viceroy, in the mean time, to excite the dust of slaughter, or to arouse the conflagration of strife and contention. In consequence of this, when the days of winter drew near, and the season for military operations was expiring, the retinue, splendid as the starry hosts, having moved from the steppe of Ashkamber, on the 16th of Rejeb-al-Murejjeb, conferred lustre on Tabreez by the arrival there of the dust-scattering, heaven-shaking, perfume-shedding warriors. Every day the lofty energies of the prince were employed in completing all arrangements necessary for the champions fierce as Mars,

† It must be observed, the word Turk here, and whenever it is made use of as relating to the Persian army, does not mean Othman subjects, but Turcomans in the king's service.

and in perfecting and practising the New System of discipline; and thus his mind, endued with solar energy, was entirely devoted to the civil and military concerns of his government. He proceeded to form three divisions of the active champions, both horse and foot, and assigned to each one of the frontier stations; and directed, agreeably to the orders given them for the daily practice of the New System of discipline, they should make themselves fit for action at any time they might be called on. On the 17th of the blessed Ramazan returned the accomplished and eloquent Mirza Muhammed Reza Kazwiny, who had been appointed Ambassador to France, and was there received with great distinction and honour by Napoleon, who also displayed the banner of sincerity in the lists of manifest friendship. With Mirza Muhammed, Napoleon despatched General Gardanne (who was eminent amongst the most confidential and favoured Ministers of his court, and was besides a commander of 12,000 men); and as Ambassador, he was accompanied by a suite of twenty-four persons, all distinguished for talents and sagacity, and bearing from Napoleon an amity-breathing Letter, and a friendship-exciting Treaty. General Gardanne was directed to wait on the Prince Viceroy, as well as on the triumphant sovereign. The following was the substance of the Letters he brought: “ That
“ Napoleon the Great, either by force or by nego-
“ ciation, would expel the Russians from Gurjistan
“ (*i. e.* Georgia), and the other countries belonging
“ to Persia usurped by them;—that without the

“ accomplishment of these objects, he would enter
“ into no treaty of any kind with the Russian Go-
“ vernment. This done, the Government of Erivan
“ should engage to renounce all ties of friendship
“ with the English, and should co-operate with Na-
“ poleon in the invasion of Hindustan.” Mirza
Muhammed Reza, and General Gardanne the Ilchy,
having therefore solicited a public interview with
the Prince Viceroy at Tabreez, the seat of royalty,
the General presented Napoleon’s Letter, and re-
ceived the attentions and favours due to his rank.
The Prince Viceroy then appointed as his Meh-
mandar, Faty Aly Khan Nury, the Kur Yesawal
Bashy, a grandee of the court, and a person of
dignity and experience; and the ambassador pro-
ceeded to the world-subduing sovereign’s court.
On his arrival at Teheran (the seat of Government),
the triumphant sovereign lavished on the French
Ilchy all kinds of attentions and distinctions, ex-
alted him by an interview in the Hall of Audience,
and conferred on him the title of Khan; at the
same time honouring and noticing his fellow-tra-
vellers with boundless munificence. Askar Khan
Afshar Army, a distinguished chief, was also
ordered, with complete equipments and appoint-
ments, to proceed as Ambassador to France, taking
with him many precious commodities and beautiful
objects as memorials of friendship; and charged
also with Letters, both from his exalted Majesty
and the Prince Viceroy, expressive of their friend-
ship and good-will towards Napoleon.

CHAP. LXXXII.

AN ACCOUNT OF THE APPOINTMENT OF THE CHIEF OF THEOLOGIANS AND PHILOSOPHERS, AKA IBRAHIM, HIGH-PRIEST OF KHOÏE, TO PROCEED TO ISTAMBUL, TO CONGRATULATE SULTAN MUSTAFA ON HIS ELEVATION.

As at this time his majesty, Sultan Mustafa, emperor, supreme ruler of the Othmans, had been but lately raised to the throne, and as the rules of friendship and concord had been always maintained between the two eternal empires by the mutual interchange of complimentary ambassadors, it appeared an incumbent duty to despatch a Letter of congratulation, by some eloquent person, to the new Sultan, on his elevation to the throne. This being determined on, the diffuser of the treasures of theology and philosophy, Aka Ibrahim, High-priest of Khoïe, was appointed to this most honourable embassy from the imperial Durbar, the resource of the human race; and directed to present to the new Sultan, Letters of congratulation, composed by scribes gifted as Mercury.

CHAP. LXXXIII.

AN ACCOUNT OF THE OCCURRENCES OF THE FORTUNATE YEAR OF THE HEJIRA 1223 (A. D. 1808); OF THE INFRACTION OF TREATIES AND COVENANTS BY THE RUSSIAN GENERAL, GODOVITCH; OF HIS ADVANCE TO ERIVAN WITH A NUMEROUS ARMY; AND OF HIS DEFEAT.

IN the spring of this fortunate year, when the vernal clouds, with cannon of thunder and spears of

lightning, renewed each night their assaults to capture the fortifications of the rose-garden ;

“ The lily and the hyacinth put on their casques to resist the foe ;
 “ The rose drew forth her dagger of thorn to defend herself ;
 “ And the spear-like grass started from the earth to aid her allies ;”

at this genial period, the Prince Viceroy was preparing to give the Russians battle, when the climate-conquering sovereign pronounced his command, “ Let the Heaven-aided troops expect our august orders, and not put themselves in motion until they arrive.” However, it was the Prince-Viceroy’s secret intention to fall unexpectedly on the Russians, before they could open the campaign ; and take advantage of the first favourable opportunity which might present itself. At this time, however, a courier arrived from Field-Marshal Godovitch, and proceeded to the royal Durbar : the substance of what he had to request from the climate-conquering sovereign was peace and concord. At the same time, the Field-Marshal made a declaration to General Gardanne Khan, to this purport : “ That considering the peace now subsisting between the Governments of France and Russia, and also the strong desire felt by Russia to be in friendly relations with the Government of Erivan, *he would leave the completion of this object to the zeal and energy of General Gardanne Khan*.*” The General

* It proved, however, that the Letter which General Gardanne received was a mere complimentary one ; but he thought it might turn to account, to tell the Persians that the Russians were anxious to settle all their differences with Persia through the French ambassador, and that the terms were left *entirely* to him. It seldom

submitted these advices to the climate-conquering sovereign, and expatiated on them : but the king observed, in reply : “ Godovitch’s purpose, in manifesting a desire of this nature, is merely the result of imposture and artifice, which will only terminate in determined hostility and enmity.” The General, having endeavoured to submit to the unequalled monarch some arguments and proofs to the contrary, and recommending the affair to be taken into negotiation, was permitted to depart from the royal presence.

The General communicated what had passed to Godovitch ; who sent Baron Wrede, commander of the Russian ordnance, with a complimentary Letter to the Prince Viceroy and to General Gardanne Khan ; whilst he himself, under pretence of repairing the losses of last year in Akhsakeh and Yelamishy, moved from Teflis to the confines of Pambak. On this, the Prince Viceroy despatched the essence of virtue, the Vizir Mirza Bazurg, to the imperial court, and submitted the state of affairs to the devoted Ministers of the sanctuary of splendor. On the Mirza’s arrival, the unequalled sovereign issued forth decrees, irresistible as those of Destiny, for the getting ready the means of battle and contest,

or ever answers, to play the game of Hazard with Oriental Diplomats ; for the benefit which may accrue from a little temporary confidence is dreadfully counterbalanced by the suspicion excited when the truth is discovered. Mirza Shafia told me, when in this instance he found General Gardanne had deceived them, and was making Reesh-eund, *i. e.* “ laughing at their beards,” he never afterwards believed one word he said ; and, laughing, added : “ You know I could outlie him, any time I chose.”

and for the advance of the lion-hearted troops. General Gardanne Khan, who was at this time in attendance on the royal stirrup, in the Plain of Sultaniyah, on becoming acquainted with this step, with earnest solicitation submitted to the imperial presence this representation: "That, to prepare
" the means of carrying on war against the Russians,
" who are friends to the two Governments of Iran
" and France, is an unseemly measure: besides, I
" am certain that in a few days a courier will arrive
" with all expedition from Paris, the seat of my
" Government, and bring the account of the Rus-
" sians adopting measures for evacuating the terri-
" tories of Iran: therefore, when a matter can
" be terminated by mildness, it seems contrary to
" the dictates of prudence to have recourse to hos-
" tilities: and therefore it seems most advisable
" that the vengeance-breathing hosts should return
" to their abodes, and employ the autumn and
" winter months in preparation for *marching, fully*
" *equipped, to Hindustan, on the opening of next*
" *spring.*" To this the unequal sovereign replied:
" If Godovitch's design, by insidious negociation,
" by halting in Pambak, be to march on Erivan,
" and attempt to surprise the fort, matters will go
" hard with the garrison, for want of the necessary
" military preparations." On this, General Gardanne
Khan gave a written guarantee, to the following
purport: "If hostilities against the champions of
" the Faith should be first commenced by the
" Russians, then let General Gardanne be treated
" as a criminal offender at the court of the sove-

“reign, magnificent as Jamshid*.” On the other hand, he requested, on the honoured side of his majesty, a written agreement, to this tenor: “That if hostilities against the Russians were first commenced on the Prince Viceroy’s part, then the Vizir, resembling Aristotle, should be held responsible for that attempt, and should receive from his majesty, sublime as the heavens, censure and merited disgrace.” These engagements being drawn up in his victorious majesty’s presence, they mutually sealed and delivered them to each other, and thus ratified the agreement, “that an armistice should immediately take place on both sides.” Nevertheless, the triumphant sovereign failed not to conduct himself by the rules of prudence and

* The French had very unthinkingly assured the Persians, that Alexander did not dare to resist any wish expressed by Napoleon through his ambassador in Persia; and therefore they had seen, to their astonishment, Godovitch refuse to accept or listen to the propositions made by Gardanne. The most unfortunate step the French ambassador took, was the premature advice he took on himself to give the king, “to employ the autumn and winter months in preparation for marching, fully equipped, to Hindustan, on the opening of next spring.”—“From that moment,” as Mirza Bazurg afterwards told me, “I saw all the mischief the French alliance, if followed up, would lead us into: and I prevailed on the king and Mirza to obtain a paper from General Gardanne, the contents of which I knew he was unable to perform, and which would therefore afford us a just pretext to break off the alliance, whenever we chose to do so.” He also told me, Mirza Shafia was a little alarmed, and hesitated about giving the second paper; but, said the Mirza, “I gave him courage, by telling him to recollect the Russians had by no means shewn themselves willing to regulate their operations by the advice of General Gardanne, and pointing out to him the immense consequence it was of to us, to be able to give the Frenchmen check-mate whenever we pleased.”

the maxims of sound policy ; and therefore repeatedly urged the pure-minded Vizir to transmit supplies of money and other necessaries to the ever-victorious troops at Erivan : yet this virtuous personage, through perfect reliance on the General's engagements, judged it not requisite to convey stores, or direct the countless hosts to march towards Azarba'ijan. General Gardanne now obtained permission to join the Prince Viceroy's retinue at Khoïe. On his arrival there, an envoy, despatched in great haste from Godovitch, reached General Gardanne ; and from the tenor of his Letter the following meaning was collected :—“ Although, according to the alliance which now exists between the French and Russian States, it is of course to be expected that amity must shortly be established between Iran and Russia, yet, however, an order from the Emperor has just reached me, commanding me to march on Erivan : still, however, my most earnest desire is, that, through your mediation, the accomplishment of peace may be reflected on the mirror of hope †.” On receipt of this, General Gardanne Khan sent Mons. Lazare (*i. e.* Lajarre), his deputy, to Godovitch, along with the envoy on his return, and also wrote him some explanations ; but as Mons. Lazare was seized with a severe illness during the journey, his arrival with Godovitch did not take place for a long time.

† There is every reason to believe the last member of this sentence was not fairly put forth to the Persians.

CHAP. LXXXIV.

AN ACCOUNT OF GODOVITCH ADVANCING AGAINST THE FORT OF ERIVAN ; AND OF HUSAIN KHAN KAJAR, SARDAR, GIVING BATTLE TO THE RUSSIANS.

GODOVITCH marched on Erivan with a large force of cavalry, rapid as lightning, and several divisions of infantry, spreading the flames of destruction. He at the same time detached General Nibalsin with a large force to Nakhshivan, by way of Karabagh*. Thus he manifestly persisted in the infraction of treaties, through a crude fancy, that perchance the object of his wishes would not refuse his embrace ; that the tree of long-entertained hope might at last bear fruit ; and that by exertion and perseverance he might open himself an entrance into the well-protected kingdom of Iran. The Prince Viceroy, who in the magnanimity of his heart possessed resolution solid as the foundation of heaven, and who in his dealings elevated the standard of humanity and liberality to the empyrean sphere, had until this moment confined himself within the line prescribed by covenant and treaty, and, never entertaining the idea of battle or thoughts of war, had

* This alludes to the engagements between General Gardanne and Mirza Shafia, which, though *ratified by the king of Persia*, were never taken any notice of by the Russians. The complaint, therefore, of the infraction of treaties is a beautiful specimen of the Persians taking *pars pro toto*, and of the all-powerful consequences which they attach to any act of the king's. I never could get a sight of the original papers which passed between Mirza Shafia and General Gardanne, though often promised : but from this expression, I strongly suspect General Gardanne represented himself as empowered on this occasion to act for Russia ; and if so, it materially alters the complexion of the Persian complaint.

established the foe-chasing falcon of his banner in the nest of repose and tranquillity †, on learning the infraction of the treaty, communicated the state of affairs to the unrivalled sovereign's durbar; at the same time regarding the advance of the Russians as a fortunate omen of success, and their flame-scattering appearance as bestowing a world-illuminating brilliancy on the lamp of the eternal empire: for the prince made no account of their movements, and, in his lofty mind, looked on Godovitch's infraction of the treaty as a matter of no importance ‡. The cavalry and infantry, assembled at the shadow of the ever-victorious stirrup, were ranged in two divisions. The Tabreez foot-guards, a body of Sarbaz from Maraghah, the musketeers of the body-guard, and the artillery with their cannon, splendid as the galaxy, were appointed to advance and reinforce the musketeers of Asterabad, Damawend, and Kerman, and the royal guards of Khorasan ||, who were engaged in defending the fort under the command of Hasan Khan Kajar, brother to Husain Khan Sardar. To these the prince gave strict injunctions to exercise unremitting vigilance in maintaining

† This figure, in the original, is very expressive. When a hunting-hawk is not taken to the field, nor carried about on the hand, he is *hooded*, and put to perch on a round leather-headed stool, fixed in the ground by means of an iron spike, by the side of his master.

‡ This is something like Parson Evans's singing, to shew he was not afraid.

|| Reader! if thou couldst have seen those who marched under these pompous names, I doubt greatly whether *risum teneatis, amici?* It puts me in mind of what the late Mr. Justice Hardinge said, when asked the difference between an English Judge and a Welsh one:—"Sir, just the difference between a real rabbit and a Welsh rabbit."

the fort until the lions of the thickets of destruction should arrive from the region-conquering sovereign's durbar to augment the Prince-Viceroy's train, that the affair might be terminated in a suitable and becoming manner. A division of the Tabreez and Khoie Sarbaz, with a considerable force of musketeers from Maksud Lu, Chena Shaky, Khan Duzy, and many of the royal body-guards, were ordered to Nakhshivan, and committed to the command of Faty Aly Khan, the Kur Yesawal Bashy; and in the mean time, the retinue, rivalling the stars in splendor, conferred lustre on Khoie, by awaiting there the arrival of the victorious troops, from the stirrup of the sovereign, magnificent as Jamshid. On terminating these arrangements, Farraj Allah Khan, the Nasakchy Bashee, who had formerly been ordered by the royal command to Sulimanieh in the territory of Bagdad, to confirm the power of Abd-ur-rahmin Pasha as governor of Baban, having accomplished the object of his mission, was now ordered by his majesty to join the Prince Viceroy, and arrived at Khoie with his army completely equipped. From another quarter, Aman Allah Khan Afshar, governor of Khamsah, came up with 2000 cavalry, and obtained the honour of a joy-diffusing interview with the prince, at Khoie. When these were assembled, the Prince Viceroy, with his army completely equipped, advanced from Khoie, firmly resolved to give battle to the Russians. On their first halt, it was represented to his highness's Ministers, that Husain Khan Sardar, with perfect reliance on a numerous body of the Kurdish horse of Erivan, and the other forces under his command,

had occupied the road in Godovitch's line of march; and on his arrival in the territory of Erivan, the collision of the contending forces took place: but while Husain Khan Sardar was engaged in close combat with the Russians, the Erivany Kurds, on hearing the report of the Russian cannon, lost all courage; and although not one man of their body had received the smallest hurt, they fled from their post like the wildest beasts of the desert, and, traversing the valley of flight, reached their tribes; which, in the greatest alarm, striking their household tents, and packing up such of their effects as were at hand, crossed the Aras. The Sardar, after great exertions, considering the smallness of his force and the multitude of his opponents, saw no advantage in continuing the engagement, and returned to his entrenchments. On hearing this, the Prince Viceroy immediately ordered Farraj Allah Khan, by way of Korash, and Aman Allah Khan, by way of Nakhshiwan, to his assistance; and he also appointed Ahmed Khan Mukaddam to guard the confines of Nakhshiwan. At this time, as the confines of Karabagh, Ardebil, and Mashkin were stripped of the Heaven-aided troops, it seemed to him necessary to order forces to these districts: he therefore detached Ameer Khan Kajar to Mughan and the summer cantonments of Karachehdagh, with troops consisting of infantry and cavalry, supplied with cannon, zambooraks, and abundance of stores. The victorious retinue, with a number of the attendants attached to the royal stirrup, and the troops from Ferahan and Guzaz, which had not perfectly learned the New System, halted at Korash.

After the lapse of a few days, it was reported to the prince, whose mind is luminous as the sun, that before Farraj Allah Khan and Aman Allah Khan arrived at Erivan, Godovitch, being eager to besiege the fort, had despatched General Samandarovitch Partunkin, whose head was filled with mischief and agitation, to take possession of Sharvar or Sharur. The Sardar, urged on by his innate energy and natural elevation of soul, could not patiently endure this; and therefore, raising the standard of battle, advanced to meet Samandarovitch. It was his intention, when the battle began to grow a little warm, to retire by degrees, in order to infuse confidence into the enemy; and when the cavalry were separated from the infantry, to take them on the rear, then wheel round and open his ambush to repel the infantry, and by the same manœuvre dissolve the solid masses of their infantry; but it so happened, at the moment of the Sardar's returning to the charge, that a thick cloud of dust arose in the plain, so that both armies were mixed together. From the density of the dust, victor and vanquished, friends and foes, were confounded in one mass. The Sardar's reserve, on beholding this circumstance, imagining that he was defeated, began to fly; while the Sardar, being anxious to extricate himself from the dust, retired a little distance out of it, in order to take an accurate view of the posture of affairs, and, by the resources of his great skill, renew the battle. By chance, his troops came up to search for him; and finding the field of battle devoid of their leader's presence, they imagined that he had fled: and as they knew not in what

direction he went, their hearts were filled with terror and alarm, so that the whole division dispersed in different directions, and persons of understanding smiled with derision at their causeless panic. The army was dispersed in such a manner, that the greater part reached the baggage; while the Sardar, with a body of the guards which remained with him, maintained the contest with exceeding bravery, killing and wounding several of the enemy. That same day Farraj Allah Khan and Aman Allah Khan joined the Sardar with the brave men of their divisions, and the dispersed army was once more collected: the Prince Viceroy also, to punish this cowardice and want of spirit, ordered several of the fugitives to be put to death, or otherwise punished. After this, Husain Khan Sardar, with Farraj Allah Khan and Aman Allah Khan, having reorganised the troops, hastened to give battle to the Russians; who, on beholding the preparation and complete equipment of the army, declined to meet them; and, withdrawing the foot of enterprise, reposed in their entrenchments; while the above-mentioned chiefs kept their ground both day and night, in hostile array, expecting an engagement.

CHAP. LXXXV.

AN ACCOUNT OF THE BATTLE FOUGHT BY THE PRINCE VICEROY
WITH THE RUSSIANS AT NAKHSHIWAN.

AT this period it was made known to the Prince Viceroy's clear and comprehensive mind, that Ahmed Khan Mukaddam, in fighting against the Russians who were marching to Nakhshiwán, had displayed

some irresolution, and that in consequence the Russians had arrived in the vicinity of that place. The high-minded prince, not enduring to let such a measure pass without resistance, although he had no force of any account in immediate attendance on him, expressed his determination to give the Russians battle. At this time, intelligence was conveyed to the royal counsellors, that Nuzur Aly Khan, and Farraj Allah Khan, the governor and Na'ib of Ardebil, having entertained unfavourable sentiments concerning Najuf Kuly Khan Garus, who had been appointed to put the fort of that place in order, had fled from thence with their tribe, and, having arrested Husain Kuly Khan of Bâdkobah, who had been the cause of putting to death the Russian General Ashpukhdar, had proceeded to Lankaran, the residence of Mustafa Khan Taulish. This latter also, on account of his relationship and alliance with the fugitives, became quite alarmed for his own safety; and they all joined in endeavouring to introduce the Russians into that country. The Prince Viceroy, paying no attention to these alarming reports, putting his whole reliance on the Creator of the Universe, and listening only to his own profound prudence, moved from the station of Churas; and, on coming to the banks of the Aras, halted at half a parasang from Naklishiwan. An order was also issued to Husain Khan Sardar, and Farraj Allah Khan, for the cavalry to come to the royal stirrup, accompanied by Aman Allah Khan. As these chiefs were perfectly secure about the Fort of Erivan, and also about the loyalty of the tribes and inhabitants of the country, who felt no inclination to submit to

the Russians,—some of them having removed across the Aras, and others having gone in the direction of Kars, were thus quite protected against Russian aggression,—these brave champions, therefore, by mutual agreement, taking their whole force with them, left in Erivan, Sadik Khan, Uz-uddin-Lu Kajar, with a division of the Urumia Afshars, and proceeded with the greatest expedition to join the Prince-Viceroy's stirrup. During these events the Russian troops having come to the village of Karababay in Nakhshivan, the Prince Viceroy applied all his noble faculties to ascertain the quality and quantity of their force. Although the site of their encampment was in an elevated position*, and was nowhere commanded, and so situated that the attack of cavalry and infantry was totally useless or impossible, the Sardars imagined that by surrounding the eminence on which the camp stood they could blockade the Russians; and as they saw no advantages in giving battle, the Prince Viceroy entered into their views, and proceeded towards the enemy. On arriving near them, he observed, through a telescope, a great force approaching by way of Kotel Saryan, to reinforce the Russians at Karababay. Considering, therefore, the elevated site of the encampment and the arrival of such great reinforcements, the advancing to give battle did not

* One of the most striking things I saw in Persia, was the pictures representing the Prince-Viceroy's battles with the Russians. In these, all rules of perspective were set at defiance; and in one of them which I saw (I believe at Isfahan), *mirabile dictu!* there was represented a Russian soldier cleft in two by the sabre of a Persian horseman, and each half of his body standing separate from the other as if nothing had happened.

appear to include any considerable advantage: yet, as the magazines of the Heaven-aided army were distant, and the encampment of the victorious host was situated among deep valleys, the possibility of sustaining some loss by halting there, as well as the probability of a nocturnal attack by the Russians, made such a measure a violation of all prudence and sound policy; and, on the other hand, to return without giving battle appeared derogatory to the dignity of honourable feeling, and unworthy of the high majesty and splendor of the monarchy. Notwithstanding, therefore, the persevering entreaties of the royal Ministers to the Prince Viceroy to avoid an engagement, he nevertheless gave orders to attack the Russians. On the right of his line he placed Husain Khan Sardar and Aman Allah Khan Afshar, with the division of Muhammed Khan Zangineh and Muhammed Beg Kajar, Afshar, general of the musketeers: on the left of his line were Farraj Allah Khan Afshar and Aly Khan Kajar, with the division of Katimy Khan Beg and Naby Khan Guzazy, commander of the flame-exciting Sarbaz. The Tabreez divisions, urged on by courage and energy of character, ascended the lofty mountain, hurled down many of the Russians from the crest of the hill, and by their valour had nearly gained the summit from the Russians, when unexpectedly the Russian reinforcements coming up from the rear, the area of the field of battle became enveloped in almost total darkness from the clouds of dust raised by that force. At this time it was nearly sunset; when Muhammed Beg, in the midst of the attack, being wounded in the

head by a musket-ball, fell down senseless on the spot; and the soldiers of his division, seeing their commander fall, were quite dispirited by his loss. The golden-winged Simurgh of day now longed to retire to her western abode; and the Prince Viceroy, having collected his cavalry and infantry, withdrew from the field of battle under the shadow of his victorious standard, and commenced his retreat from the seat of contest in perfect order. As it was the prince's secret plan to obtain a decided victory and evident superiority at the termination of the contest, he, at the moment of retreat, along with his ever-victorious guards, the divisions of Chehar Duly and Khajewand, having drawn the sword of triumph, charged the Russians scattered about in the vicinity of the lofty mountain, and many heads of Russian chiefs ornamented their spears. As the cannoneers of the train had only made their first essay, they were not of course as perfect as the Russians; therefore the prince, placing himself at the head of the artillery, maintained the firing, and excited the gunners to keep up an incessant fire; and when the heads of the Russians rolled like balls over the plain, he then raised the standard of return*.

* The whole account of this battle, if battle it may be called, is so absurd, contradictory, and bombastic, that I can make nothing of it: but the prince's "secret plan," I suspect, if examined closely, would turn out to be, that the Persians, in their retreat, fell in with some straggling Russians, put them to death, and carried off their heads on spears, as a proof of "decided victory" and evident superiority.

CHAP. LXXXVI.

AN ACCOUNT OF THE PRINCE VICEROY CROSSING THE ARAS; AND OF THE ARRIVAL OF MONSIEUR LAZARE, ON THE PART OF GENERAL GARDANNE KHAN, FOR THE PURPOSE OF MAKING PEACE.

ON the arrival of the Russians in Nakhshivan, the tribes and cultivators in the neighbourhood of that place, either voluntarily or by compulsion, removed from their abodes and residence, and fixed their habitation in a place called Durreh-i-Sham, close to the River Aras. As the Prince Viceroy imagined that some danger might result to the Fort of Erivan from the Russian army, he crossed the Aras; and having commanded the ever-victorious train to halt at the station of Kuban Basan, ordered Aly Khan, and Ibrahim Khan, Yuz Bashy of the Ghoolams, with a considerable force, to chastise the Russians of Nakhshivan. Aly Khan obeyed the order without loss of time; and coming unawares on the Russians, slew several of those who came out of their entrenchments, and afterwards fastened their heads to the saddle-straps of their brave men*. The Russians, being greatly alarmed by this attack, removed from that part, and fortified themselves amongst the ruins of the city of Nakhshivan. In this situation, posted as it were in a fortress, Aly Khan judged it not prudent, having only cavalry and infantry, to

* In the Travels of the Two Muhammedan Travellers to India and China in the Ninth Century, translated from the Arabic by the Abbé Renaudot, I find the following reported as a custom on the Island of Elnian. “ La coutume du pays est, que personne ne peut se marier qu’il n’ait auparavant tué en guerre quelque ennemi, dont il ait rapporté la teste. S’il en a tué deux, il épouse deux femmes, et ainsi à proportion: de sorte que s’il a tué cinquante hommes, il peut épouser cinquante femmes.” *An. Rel. des Indes et de la Chine*, p. 4.

attack them ; but withdrew with the great booty he had obtained, and rejoined the victorious train. At this conjuncture, the magnanimous and exalted mind of the king being directed to the support of Ameer Khan, Sardar of Ardebil and Mughan, a decree, powerful as that of destiny, was issued to this purport : “ That the above-mentioned Sardar should
 “ exert himself to keep in their duty the different
 “ magistrates of Taulish and Ardebil, which was a
 “ most desirable object : but if this was impossible,
 “ and they continued to wander in the valley of
 “ error, then, whatever was impressed on the
 “ tablets of their fate, or whatever the pen of Om-
 “ nipotence had inscribed on their foreheads, should
 “ become openly displayed on the bridal throne of
 “ publicity †.” Whilst these events were taking place, Monsieur Lazare, though labouring under extreme debility and languor, arrived at the camp, and, having obtained the honour of an audience, strenuously solicited permission to deliver the Letter and message of General Gardanne Khan ; and although the prince’s counsellors endeavoured to prevent this, he paid no attention to their opposition, but thus represented :—“ It is customary among
 “ the sovereigns of Europe, whenever an envoy sets
 “ out to restore peace between two enemies, that
 “ war and hostilities should be suspended on both
 “ sides until the moment of his return. This de-
 “ voted servant therefore earnestly entreats the
 “ Prince Viceroy, in the mean time, to prevent
 “ the Heaven-aided host from engaging in battle,
 “ until the effect of the general’s pledge, conformable

† That is, he should attack them, and reduce them to obedience.

“ to his guarantee, should become conspicuous, and
“ the purity of his motives be demonstrated by the
“ results of his journey.” In consequence of this
urgent solicitation, the Prince Viceroy returned
from the station of Kuban Basan to Churas; and
Mons. Lazare, having joined Godovitch, laid before
him General Gardanne’s representations and mes-
sage, and listened to his replies. As the Russian
General imagined that the garrison of the Fort of
Erivan, as well as the inhabitants of the city, must
see that it was probable that, the fort would be
taken by assault, in which case no mercy would be
shewn, therefore he imagined that, by making ex-
traordinary exertions, they would either surrender
the fort, or pursue the path of flight. Under this
persuasion he wrote an insidious Letter to Husain
Khan, and addressed to the garrison all kinds of
deceitful blandishments. The replies to these were
made, by the valiant chieftains, from the flaming
mouths of cannon, muskets, and shells. Samanda-
rovitch at this time having advanced unexpectedly
with a considerable force towards Baku, drove away
a great quantity of cattle and sheep from the people
of the country, and returned to Erivan. The Prince
Viceroy then ordered Husain Khan Sardar, Farraj
Allah Khan, Aman Allah Khan, and Sadik Khan,
accompanied by the victorious army, to give battle to
the Russians, and relieve the fort : but on the arrival
of the troops in that territory, there fell so heavy a
snow, that the cavalry were unable to move, for the
horses could not keep their feet; and therefore, as
it was impossible to surmount these difficulties, they
were obliged to return to the victorious train.

CHAP. LXXXVII.

AN ACCOUNT OF GODOVITCH'S ASSAULTING THE FORT WITH HIS WHOLE FORCE: OF THE SLAUGHTER AND FLIGHT OF THE RUSSIANS, THROUGH THE ASSISTANCE OF THE ONLY TRUE GOD: OF THEIR RETREAT TOWARDS GURJISTAN, AND OF THE LOSS OF GREAT NUMBERS OF THEM THROUGH THE INTENSITY OF THE COLD.

THE return of these Generals raised the spirits of Godovitch, especially when he beheld the thickets cleared of the formidable lions of war, and the appearance of every thing agreeable to his wishes: nevertheless, if he had reflected, he must have perceived that hereafter the immense force which was collected must cause the utter dispersion of his army. But he regarded present circumstances as affording an opportunity of great advantage; and therefore, notwithstanding the extreme cold and the severity of winter, he excited the conflagration of battle, and advanced with all his forces of every description against Erivan. After discharging the terror-spreading cannon-balls against the walls of the fort, which were in no part secured by a fosse, about two or three yards of the castle wall were breached, so that he judged the soldiers could easily force their way into the place. On the night of the 9th of Suwal, near the true dawn,

- “ The night of calamity and destruction closed in
- “ Gloomy, and black, as the fortune and faces of the king's foes.
- “ The world was covered with a veil, dismal as the soul of the widow ;
- “ The starry hosts of heaven were concealed from mortal sight ;
- “ And neither Mars nor Saturn nor Mercury greeted the eye of the traveller.”

In such a night, the Russians hastened from every quarter to take the Fort of Erivan by storm. The

garrison of the castle also*, who in their anxiety for such an hour had turned night into day, and in their eager wish for such a day had turned day into night; whose hearts, within the narrow limits of the fort of their bosoms, were sore pressed to meet the Russians in battle; who, instead of quarrelling with the Russians, quarrelled with their own fortune; and in disappointment swallowed their blood, because they had no opportunity of hurling down the headless bodies of the Russians from the walls, nor of making with the stroke of the crescent-shaped falchion the heads of those bodies fall, like balls, into the squares and corners of the streets, at the feet of those passing through them; and who, through indignant feeling, gnawed the back of the hand in the cells of hope-deferred, and enveloped their heads in the mantle of patient endurance. On witnessing the present state of affairs, so intensely eager were they for battle and for hazardous exploits and head-scattering, that one could only liken it to the vital spark returning to an inanimate corpse, or the optic nerve restored to a darkened eye-ball. In one instant, on every side along the bastions and curtains of the castle, they grasped the highly-tempered dagger, the blood-shedding sword, and the fire-showering musket: they drew out their lines, and, well prepared for the fight, anxious for the encounter, with lips closed against muttering or clamour, and a fixed purpose to catch the prey, they crouched like lions in ambuscade; until the whole

* I do not hold myself responsible for the sense of this passage or play on words; but I have not thought it right to disturb it.

Russian force, having passed over the fosse†, brought to the foot of the castle all their machines and engines for storming, and their scaling-ladders, lofty as the galaxy. When they had fixed the ladders on every side against the walls, and mounted aloft like smoke, no sooner had they planted the first footstep on the parapet, than the orthodox champions from every quarter displayed torches and lights and stretched out the arm of might to repel the invaders, and, placing entire reliance on the aid of the only true Sovereign, began to assault them with fire and flames. Although at this moment Husain Khan Kajar was labouring under a heavy malady, and was scarcely able to move, yet, placing his trust once more on the victorious monarch's auspicious fortune, he did not hold himself exempted from the battle. In like manner, Ashraf Khan Damawendy threw himself for support on the assistance of the Almighty, and fixed his trust on the exalted imperial good fortune; and during this mighty uproar, to which the tumult of the Day of Judgment alone exhibits a parallel, was carried unhurt through it. Part of a wall was battered down by cannon: there, being seconded by Kalb Aly Khan Kajar, Mirza Aly Naky Khan Asterabady, and other chiefs, (each of whom, in feats of dauntless valour, would display the dagger of frantic intoxication and

† In page 353, it is stated the Fort of Erivan had no fosse; and here we find the compiler gravely stating "the whole Russian force having passed over the fosse," &c.

"Indignor quandoque bonus dormitat Homerus."

There certainly is a very moderate fosse in many places of the Fort of Erivan.

contest in the face of Saturn, and with the grasp of their strength-trying hands would have rent the collar of poniard-brandishing Mars,)

“ Youths strong as elephants, courageous as lions,”

poured a murdering fire from the battlements of the castle, solid as the heavens* ; whilst their breast-cleaving spears, glowing like fires, emitted bright scintillations : thus posted, they maintained the fight : the musketeers of Khorasan, with the prince's train, the body-guards of Tabreez, and the tiger-hearted Sarbaz, extended the arm of strength to repel the Russians : whatever Russian soldier placed the foot of resolution on the step of the ladder of Presumption, fell headlong to earth, like a pigeon in the convulsions of death, by the agency of the musket-ball, the messenger of Destiny : the dragon-mouthed guns roared on every side : the thunders of the world-astounding artillery exhibited the uproar of the Resurrection : every brow was wrinkled by wrath : pity and sympathy started from the combatants : Humanity, alarmed, fled in haste from the champions : blood-swallowing Mars, through terror of the field of battle, threw the robe of Mercury over his head : the grasp of the brave seized the collar of his opponent : Russian heads mounted in the air, from the blows of the sharp-edged sword, and their blood flowed from the ramparts : the breaches of the bastions and curtains of the castle fell like a torrent in spring :

* If any one who has seen the fortifications of Erivan should read this epithet, “ solid as the heavens,” as applied to them, he will at once perceive a proof of what I have before noticed ; that is, the very great delicacy of the ears to which the original was read.

- “ Every Russian bit the dust,
 “ Breasts were rent at ev’ry thrust;
 “ Sword and spear did well their duty;
 “ Persian heroes shar’d the booty.

 “ Limbs and heads of Russian Giaours
 “ Fell as thick as hail in showers;
 “ Fell so thick, and fell so fast,
 “ That the fosse was filled at last.
 “ Refrain, Persian heroes, &c.” †

Persian Ballad on the occasion.

In short, more than 3000 of their men were slain; 450 of whom were generals, colonels, majors, and officers: the others were brave and distinguished youths, despatched to the vale of oblivion by the hands of the True Believers; and nearly 3000 more were severely wounded. When those who escaped the slaughter saw that their state became desperate, they withdrew, dispirited and mourning, to their encampment, entering into the stone and clay recesses of their fortified towers and entrenchments. The abundant mercy of the Almighty and his infinite goodness were on this occasion so manifestly conspicuous, that, notwithstanding the activity and energy displayed by the champions of the Faith, two or three individuals only drank the cup of martyrdom, and not more than five or six were wounded by the hand of the vile foe; so that, on the whole, the wounded and slain did not amount to more than ten. Godovitch now tore his hair, and poured out tears, on suffering this great disaster; which, among the Statesmen of Europe, was esteemed an important defeat and an immense humiliation. He now quarrelled with his fortune; and was com-

† This Ballad was read to me on my way to court; and I have endeavoured to translate what is here quoted of it, as much in the spirit of the original as I could.

pletely embarrassed, whether he should fly, or remain in his entrenchments. With a wounded heart,

“ In tears he passed the day till the night-fall ;

“ And the night-fall brought no relief to his sorrows.”

Before the news of this great event reached the camp of the Prince Viceroy of the exalted monarchy, several intrepid warriors, eager for battle, commanded by Ismail Khan Kajar, arrived there from the royal Hall of Audience ; bringing with them, from the exalted sovereign's treasury, abundant supplies of coined gold, arms, stores, and other necessaries : and, as there now remained no obstacle to carrying on the war against the Russians, the prince, moving with all the cavalry and infantry from Choras to Nakhshivan, sent out, like unchained lions from the happy encampment in that place, several detachments of champions to scour the country. Husain Khan Sardar and Ismail Khan Kajar, with a body of the Heaven-aided troops, were ordered to Erivan ; while Aly Khan Kajar and Aman Allah Khan Afshar proceeded to Nakhshivan, in advance of the train, majestic as the starry hosts. The astounding report of the advance of these two armies shook the foundations of the Russian courage : they therefore determined, on the night of the 22d of Suwal, to quit their entrenchments, and take to flight. Husain Khan Sardar and Ismail Khan Kajar pushed on, against their rear ; and having come up with it, deprived many majors and soldiers of life, and took several prisoners : many also hastened to the prince's camp, and obtained quarter. Several waggons with immense stores, belonging to the Russian force, became the spoil of the orthodox and victorious champions. As the cold of the atmosphere was now intense,

before Godovitch reached Gurjistan the hands and feet of several of the Russians were quite disabled, from the effects of it in the extreme severity of the forty days of winter*: many also of the wounded men, on the declivities of the hills and mountains, being overwhelmed in snow, resigned hope and life, in despair. The commanders of the Heaven-aided army, having obtained complete success, returned to the Prince-Viceroy's service.

In another quarter, as soon as Aly Khan Kajar, Aman Allah Khan Afshar, and Faty Aly Khan Nury, the Kur Yesaval Bashy, who formed the advance of the army, had merely crossed the Aras, General Nibalsin, feeling himself unable to maintain his position, fled with his detachment: but the Persian detachment, having come up with him four parasangs from Nakhshiwan, slew several of his men, and made many prisoners: their arms and stores also fell into the hands of the victors; but night coming on, the Russians halted, and took post among their waggons: so, in like manner, the detachment halted near them, waiting with anxiety for the appearance of morning; but the Russians, discovering what was intended, turned, during the night, their faces to the valley of flight, and, after a thousand difficulties, arrived at Karababa, the site of the former engagement between the two armies. But here, also, the Prince-Viceroy's retinue, like some celestial plague, came up with them. General Nibalsin, on witnessing this, became quite con-

* "Forty days of winter." The Oriental naturalists universally agree there are forty days during which all vegetation whatever is suspended. This period commences in December, and ends in January; and is called *Chehallet*, or the "Forty."

vinced, that if he encumbered his men with carriages, baggage, and stores, the brave champions would destroy all trace of their existence: therefore, from necessity, he set fire to the carriages and baggage, even to the powder, as well as to the bread and other provisions for the march; and then determined to conduct his soldiers in flight, like the discomfited legions of the Sabæans *, as far as Sasyan in Karabagh. The guns were taken on in front; and soldiers posted on the summits of the mountains, to guard the roads until the artillery was conveyed to a place of security. Although the ascent and crest of Sasyan were occupied by the fugitives, as well as the rugged passes and the summits of the other hills and mountains, so that a charge of infantry and cavalry was extremely difficult, as was clearly visible to all beholders, nevertheless the Prince Viceroy commanded Husain Khan Kunker Lu to advance with a detachment, by a narrow mountain path, and attack the Russians: he also appointed a body of resolute men from Birahah to act on their right, thinking they might probably reach it before the Russians, and intercept their passage. Notwithstanding, from the steepness and ruggedness of the mountain, a rapid advance of the enemy-chasing infantry and cavalry was almost impracticable, yet the detachment skirmished with the enemy till night came on, and the Heaven-aided train followed them at a short distance. In the night, the Russians, who had only halted a short time on the mountain, taking advantage of the darkness, fled with extreme precipitation; and the

* This alludes to what is said of the Sabæans in the Koran, which shall be given at length in the Notes.

triumphant retinue halted at the station of Karababa. Next day the prince detached Ahmed Khan Mukaddam on his right; whilst the fortunate train moved by way of Salwaraty, in order that, by intercepting the passage of the Russians in the direction of Birahah, he might deprive them of every resource, and so totally destroy them. At this conjuncture, the snow, wind, and storm, became so exceedingly violent, that it was impossible for the men to see each other; notwithstanding which, the cavalry and infantry were, by immense exertions, brought up in sufficient time to fall on the Russians. The order for the attack being given, a division of brave men and cavalry penetrated among the Russians, slew many of them, and made some prisoners: others also fled, and came to the Prince-Viceroy's victorious stirrup. Notwithstanding the ground was by no means adapted for a charge of cavalry, nevertheless a body of horse, at full gallop, fell on the Russians; and both sides were engaged in contest and combat until night, when the Russians retreated to a lofty mountain. The Prince Viceroy having now committed the completion of their destruction to the dreadful snows and intense cold, determined to return; and the victorious troops, bringing with them many heads, prisoners, and much plunder, joined the exalted retinue: on which the victorious banner returned to Karababa. Next day, the prince arrived outside the town of Nakhshivan; and staying there two or three days, to put the affairs of that place in good order, he afterwards proceeded to Tabreez, the seat of government. During the march thither, it was repre-

sented to the prince, “ that the remainder of the
“ Russians, in their route to Karabagh and Tefflis,
“ were so greatly afflicted by the intensity of the cold,
“ that the pen of description cannot enumerate the
“ details of their sufferings; and that even those
“ who escaped with life lost their hands and feet.”
The Prince Viceroy, having submitted the particulars of this signal victory to the devoted Ministers of the Sanctuary of Splendor, his exalted imperial majesty, in return for this loyal devotion to his person, conferred all manner of gifts and favours on the nobles and soldiers; and, to shew his gratitude for this distinguished success, graciously bestowed, in all parts of his realms, considerable sums in gold and silver on the pious Doctors of Religion: among others, the eminent professors of Azarba’ijan obtained a considerable portion of these royal gifts.

At this time, Aly Khan Kajar, in consequence of a wound he received in his foot when charging the Russians, directed his steps to the gardens of Paradise; the occurrence of which melancholy event profoundly afflicted the Prince-Viceroy’s benevolent mind, as the deceased was a man of heroic bravery. The prince, who always testified due regard for those who served him zealously and faithfully, despatched his corpse with all becoming pomp and ceremony to the Most Holy Najf, where his remains were deposited in the vicinity of the victorious Lion of God * (on whom be peace and benedictions !)

* Assad Allah, “ Lion of God ;” one of the titles of Aly.

CHAP. LXXXVIII.

AN ACCOUNT OF THE CRIMES OF NUZUR ALY KHAN AND FARRAJ ALLAH KHAN SHAHUN BEING PARDONED. OF SHAIKH ALY KHAN KUBEH GIVING THE RUSSIANS BATTLE. AND OF AKA IBRAHIM, CHIEF PRIEST OF KHOÏE, RETURNING FROM HIS EMBASSY TO THE OTHMAN COURT.

ON the return of the Prince-Viceroy's Heaven-aided train from Nakhshivan, there arrived representations from Ameer Khan Kajar and Mustafa Khan Taulish, to this purport: "That Mustafa Khan " having succeeded in removing the alarm and " hostile suspicions of the Shahun fugitives, entreats " that the dust of their crimes may be washed " off by the pure streams of the Prince-Viceroy's " beneficence." The prince therefore, to shew his gratitude for the late victories, drew the pen of pardon over their offences; and restored them to their rank and dignity, as well as to the confidence he formerly reposed in them. The very day the auspicious train arrived at Tabreez, it was represented to the Sublime Court: "That Shaikh Aly " Khan Kubeh, prompted by his zeal, sincere at- " tachment, high feelings, and energy of character, " (qualities interwoven with his nature,) had gone " among the Lezghees; and that on learning the " defeat sustained by the Russians, he had collected " a numerous force among that people, and ad- " vanced to Kubeh, where some Russian troops " were stationed, to whom Shaikh Aly Khan in- " tended to give battle. That the Russians of Baku, " learning this, hastened to the assistance of their " countrymen: that Shaikh Aly Khan surprised the " latter on their march, slew many of them, and

“ took some pieces of cannon : but, owing to the
 “ severity of winter and the quantity of snow, not
 “ thinking a continuance of hostilities to be advisa-
 “ ble, he returned, and was again engaged in col-
 “ lecting and organizing his forces ; and now re-
 “ mained anxiously waiting for the season of spring,
 “ and the proper time for recommencing the opera-
 “ tions of war.” At this time, the chief of learned
 Doctors, Aka Ibrahim, chief priest of Khoïe, who
 in the beginning of the year had been despatched
 from the Imperial Durbar (the centre of prosperity),
 as envoy to the Othman Government, returned from
 his mission ; and at Tabreez, having the honour of
 an audience of the Prince Viceroy, communicated
 to him the great delight felt by the Othman Go-
 vernment on receiving the soul-nourishing intelli-
 gence, of which he was the bearer. After this, the
 exalted Viceroy conferred splendor on Tabreez, by
 his return to that place, and by devoting himself to
 the arrangement of whatever promoted the interests
 of the soldiers and cultivators.

CHAP. LXXXIX.

AN ACCOUNT OF THE REPAIRING OF FORT ANNAJAK IN NAKHSHIWAN.

THE Fort of Annajak had been for ages a principal
 fortress of the Governors of Iran, and a stronghold
 of the great and glorious Princes in Azarba'ijan :
 but at this period, its tanks and wells, like the eyes
 of the malignant, were dry ; and its winding diffi-
 cult road, which formed the approach to it, was
 broken and ruinous, as the hearts of foes. In the
 spring of this year, therefore, the royal zeal of the

Prince Viceroy led him to repair parts of this fort, and to rebuild others: and, by the same zeal, its choked tanks were cleared and made water-tight, and filled to the brim with pure water. The prince also appointed a body of guards, eminent for bravery and vigilance, to garrison and defend that lofty and strong fortress; causing it to be amply furnished with all sorts of stores and supplies.

CHAP. XC.*

AN ACCOUNT OF THE ARRIVAL OF SIR HARFORD JONES, BARONET, AS ILCHY OR ENVOY FROM THE ENGLISH GOVERNMENT; AND THE ESTABLISHMENT OF A TREATY BETWEEN THE TWO EXALTED EMPIRES OF IRAN AND ENGLAND.

WHEN the account of the amity subsisting between the French Government and that of Iran came to the hearing of the English Ministers, they were alarmed at a measure productive of so much injury to the interests of their State; and the Governor-General of Hindustan a second time appointed Brigadier-General John Malcolm Behadur, Envoy to Iran. The General, influenced by this determination, sent a person to the royal Durbar, and thus represented to the Ministers of the State:—"Friend-

* This chapter will be treated of very much at large in the Notes. In the mean time, I implore the Reader to believe I would very willingly have omitted all the fine things my old friends have been so kind as to say of me, except, "that I had seen the world, and had tasted the good and evil it contains;" because these words are so much out of their common and fulsome routine of eulogy, that I always regard them as a proof the king and the Ministers considered me worthy of their confidence, from the experience they had had of my conduct in the various transactions between us, in different places, and on different important and delicate occasions, during the space of near thirty years.

“ ship with the Government of France is the source
 “ of hostility against that of England. If the Mi-
 “ nisters of Iran avert their sight from amity with
 “ France, the friendly purposes of both parties will
 “ not only be carried into effect, but be daily aug-
 “ mented by the good intelligence subsisting be-
 “ tween the two States. Otherwise, amity with the
 “ Government of France must ultimately lead to
 “ hostility and war with England.” Although the
 exalted Ministers had suspected, from Askar Khan’s
 protracted stay in Paris, that the engagements en-
 tered into with the French Government were not
 to be depended on ; yet, as maxims of State and the
 rules of sound policy did not permit them to publish
 their secret transactions to all the world before the
 exact state of affairs became evident, to permit
 communications like those of General Malcolm’s,
 while the transaction was kept concealed, would be,
 in truth, repugnant to the principles of good faith
 and sincerity, and entirely opposed to the magnani-
 mity of the State and monarchy : consequently, the
 Government of Iran was not inclined to sanction
 the completion of this embassy ; while, at the same
 time, the French ambassador possessed the greatest
 influence at the seat of Government, and was ex-
 ceedingly delighted at the occurrence of this event.
 At this period, through the clear-sighted policy
 adopted by Lord Howick*, the English Vizir, (whose

* It is remarkable, the appellatives Howick and Jones, written without the vowels, are, in Persian, significative—the first, of “ Truth, Justice, Equity, Law, Reason, Rectitude, Steadiness, Vigilance ; ” the last, “ The head of a genus or kind.” This important discovery was made, not as Dryden did in writing of long prefaces, but in the course of one of the very long discussions which took place
 during

firmness of purpose, profoundness of reflection, and comprehensive understanding were renowned all over the world, and to whose superintendence and talents the arrangement of the important concerns of the English State had been committed,) Sir Harford Jones, Baronet, was appointed Ilchy (envoy) to the exalted Government, in order to conclude amicable arrangements between the two States. Sir Harford was eminent for prudence, perfectly versed in all the subtleties of diplomacy, unrivalled in reflection and foresight, and intelligent in conducting affairs. He had seen the world, explored its various regions, and had tasted the good and evil it contains. Before this period, he had twice, during the Zend Dynasty, travelled into Farsistan, and was consequently well acquainted with the manners of the people of Iran. On his arrival at Bushire, as his communications and statements were dictated by sincerity and pleasing manners, they proved acceptable to the Ministers of State: besides, as all his actions and conduct were adorned with the science of blandness of manner, sincerity, and clear-sightedness, his discourses produced a deep impression on his majesty's mind, so that the hearts of Ministers were strongly inclined to cement friendship between the two magnificent States. In conformity to the royal order, Mihrab Khan Afshar, Deputy Nasakchy Bashy of the Sublime Hall, and who ranked among the most eminent nobles at the court dignified as Saturn, was appointed his Mehmandar; and thus

during the negociation of the Preliminary Treaty: and the old Minister, Mirza Shafia, was so pleased with it, that he despatched a note to the king, communicating to his majesty what he considered to be a most felicitous omen.

the Ilchy was conducted to the capital with great honour and distinction. The day on which he was honoured with the royal audience, he presented, in a graceful style and heart-captivating manner, the Letter of State, which was truly the title-page to the volume of friendship. In this royal epistle he had placed a costly brilliant of such beauty, as to become the object of envy to Sirius and Canopus; and which, at the time of opening the Letter, became noticed by the imperial sight, endued with solar energies. After this, the envoy having received all kinds of friendly attentions from the Vizirs and Nobles of the court, was permitted to retire. He next had an interview with the Prince Viceroy at Tabreez, the seat of royalty: from that most noble prince he witnessed friendly acts, attentions, and kindness beyond all limits, and became a guest at the royal banquet; and also received the most flattering marks of respect from all who formed the prince's court. Baronet, in the English idiom, means a dignity in nobility like that of Nikabat among the nobles of Iran; and every one distinguished by the king of England with this honour transmits the title to his family. In short, on the mere arrival of Sir Harford Jones, Baronet, in Isfahan, his original purpose was attained. General Gardanne Khan retired from the seat of Government, and proceeded to Azarba'ijan.

The manners, habits, speech, and actions of Sir Harford Jones, Baronet, grew every moment more agreeable to the imperial mind: in all his interviews with the Ministers of State, by his graceful speech and admirable conduct he bore away the ball of

precedence in the area of polished manners. He every day gained so highly in distinction and respect, that the covenant of amity between the two empires of England and Iran was firmly cemented in the requisite forms, according to the wishes of both States*, and the line of separation completely

* I have already mentioned an intention of amply commenting on this Chapter, in the Notes which I propose hereafter to publish. In the mean time, I must apprise the Reader, that the conferences between Mirza Shafia, the Ameer-ed-Doulah, and myself, which ended in the signature of the Preliminary Treaty, frequently began at sunset, and ended at sunrise; during which, in a kind of interlude, Mirza Shafia often entertained me with an account of the precariousness of his situation under the late king, Aga Muhammed, and the risks to which he had been frequently exposed. The following, as near as the Persian and Latin idioms allow, is, word for word, one of the tales on this subject related to me by Mirza Shafia.

“ Arcessitus enim,” aiebat, “ in consilium eum manibus, sicut
 “ mos est Persarum, obvolutis, et capite submisso, quid ille vellet,
 “ expectarem: subito rex jubet ut litteras ad fratrem suum eon-
 “ scriberem. Equidem paratis tabulis, primo quidem mecum
 “ quærere quid ipse dietaturus esset; deinde, eum omnino taceret,
 “ quo nomine ac titulo epistola ea inscribenda esset.

“ Duo enim inscriptiones apud Persarum reges in usum vene-
 “ runt; altera, qua imperia quasi servis et famulis daturi sunt; al-
 “ tera, qua amicos familiariter salvere jubent. Utrum quidem re-
 “ gium an fraternum morem rex me adhibere vellet, omnino ig-
 “ narus; hoc certe persuasum habui, in tali reerrare non minimi
 “ esse periculi, nec tamen quærere satis audebam.

“ Moras igitur sedulo conficiens, tabulas equidem parare, stylum
 “ refingere, omnia denique moliri quæ tempus cogitandi interpo-
 “ nerent—cum ille in furorem erumpens: ‘ Scriptum-ne,’ clamat,
 “ ‘ aliquid? Quid, fureifer, moraris?’ Tum denique equidem tre-
 “ pide obtemperare, cumque omnia sedulo perpenderem, in hanc
 “ infelicitatem incidi ut ‘ *Rex fratrem salvere jubet* ’ litteris inserip-
 “ serim. Vix verba confeceram, cum rex iterum, ‘ Scriptum-ne ali-
 “ quid? . . . Lege!’ inquit, ‘ lege!’ Perlectisque iis quæ inscripse-
 “ ram. ‘ Quid!’ ait, ‘ eone modo Persarum reges cum suis servis
 “ versantur? . . . Cape,’ clamat, ‘ litteras; sede humi—sede, fureifer,
 “ scriptisque!’—id simul uno verbo imperans quo curtis Judæis
 “ offensionem facere Flaccus ades nolebat.

blotted out. It happened during this time, that General Malcolm, who in liberality and intrepidity exceeded all his cotemporaries, had been a second time appointed Envoy to Iran, by the Governor-general of Hindustan; and he, on his arrival at Bender, communicated his office and appointment to Ministers. Although the perfect rectitude and experience of Sir Harford Jones, Baronet, had been demonstrated in various ways, so that Mirza Abul Hasan, nephew to Hajy Ibrahim Khan, the former Vizir, had been appointed to proceed to the English Government, yet, in consequence of the union and concord subsisting between both empires, it seemed necessary to shew distinction to General Malcolm; and an order for his appearance at court was issued. At the period when the delightful meadows of Sultaniyah, by the presence of the imperial retinue, excited the jealousy of Paradise, General Malcolm Behadur attained the distinction of kissing his majesty's carpet, and became the object of royal munificence. At this conjuncture, despatches transmitted from the English Government to Sir Harford Jones, Baronet, came to Tabreez, and caused his

“ *Diu quidem inhumanitati regiæ assuetus, non tamen potui*
 “ *quin hoc metaphorice dictum esse crederem. Quid igitur sentire*
 “ *putas cum parvo intervallo interjecto, rex iterum clamat:*
 “ *‘ Quid moræ? quid moræ? Sede, fureifer, et epistolæ op-*
 “ *pede!’ Tum denique vidi rem serio agendam esse. Senex, in*
 “ *tentorio regis, qui pæne summarum rerum apud Persas potirer,*
 “ *cum aut regi obsequendum esse, aut mortem expectandam*
 “ *seirem, id trepide conabar, quod alio quidem tempore in eo loco*
 “ *vel cogitasse scelus esset capite luendum. Et nescio denique*
 “ *quid fecissem, cum rex in iram versus, magna voce appellare sa-*
 “ *tellites, imperare ut e tentorio me ejicerent quippe qui litteras eas*
 “ *opprobrio satis effecissem, longe tamen alio modo quam rex ipse*
 “ *volusset.”*

return to the fortunate camp: so that in the delightful plains of Sultaniyah, the Ambassador of approved experience, and the highly-talented General, repaired in concert to the camp of the friendship-nourishing, favour-conferring sovereign, the bestower of gifts exceeding all limits and measure. As, during this time, the above-mentioned General, by diligent investigation, had become intimately acquainted with the pursuits and acts, the consummate prudence, and conduct of Sir Harford Jones, Baronet, he justly reckoned his own presence unnecessary: having therefore halted only a few days in Tabreez, he proceeded from thence to Hindustan, with suitable Mehmandars and becoming honours, by way of Kurdistan and Kermanshahun: and every succeeding day, the admirable qualities and sincere attachment of Sir Harford Jones, Baronet, became more conspicuous in the area of demonstration. As most of the important treaties and transactions with the Othman Government and those of Europe had been entrusted, by the royal command, to the Prince Viceroy, he did not allow himself a single moment's repose, either in these points or in his campaigns against the Russians, who at this period were hostile to Iran and England, and in alliance with the French. The above-mentioned envoy, therefore, with profound prudence and reflecting foresight, judged it proper to remain near the illustrious and puissant heir to the crown. As soon as he had settled the stipulations, and completed the treaty, with some other details, he, by the royal command, stopped at Tabreez, and was engaged in attendance on the Prince Viceroy; where, by his

praiseworthy services and elevation of sentiment, he attained unbounded confidence and distinguished favour, to such a degree, that he became an object of envy to the ancient servants of the crown :—how much more to all others !

CHAP. XCI.

THE OCCURRENCES OF THE YEAR OF THE HEJIRA 1224 (A.D. 1809).
GENERAL GARDANNE KHAN RETURNS FROM IRAN TO FRANCE,
WITHOUT NAPOLEON'S PERMISSION.

ONCE more the lamp of the bright sun diffused splendor and joy in the chambers of Aries ; and the gales, impregnated with the perfume of the vernal rose, shed the fragrance of Paradise over the senses of the inhabitants of the world : the vernal breezes spread abroad the leaves of the hyacinth and rose, like the hand of Iskander scattering the treasures of Dara. The climate-conquering sovereign, on terminating the festival of the Nurooz, turned his attention to affairs of State : and at this time there arrived a memorial from Monsieur Champagny, the French Minister, stating, “ That respecting the
“ treaty between the empires of France and Iran,
“ and the dismissal of Askar Khan, the delay which
“ had occurred was connected with various consi-
“ derations.” Monsieur Jouannin, who was then in attendance on the royal stirrup, imparted the various intelligence he received from France by way of Bagdad and Aleppo ; the tenor of which was, that, after every new victory, Napoleon's expressed intention of expelling the Russians from Iran was on the point of being executed ; as nothing now

remained unfinished except the Spanish affairs. It appeared also, that Askar Khan, who had been long detained in Paris, had been once sent for, and desired to communicate to Napoleon the names of those countries belonging to Persia of which the Russians had taken possession, to enable the French Emperor to introduce this matter into his conversation, at his interview with the Emperor of Russia: but from the tenor of what has been made public, it was most evident that, at the time this interview took place between these sovereigns, this subject was not mentioned. However, whatever custom required as due to a guest, either in hospitality or politeness, was observed most carefully by Napoleon towards Askar Khan, and the honour he received surpassed all former precedents. General Gardanne, as before mentioned, on returning from attendance on the sovereign exalted as Saturn, attached himself to the Prince-Viceroy's stirrup, living in great honour and esteem, and distinguished every day by the prince by some new attention or proofs of boundless munificence. As the prince wished to learn the European tactics, General Gardanne sent to his royal presence one of his suite, named Monsieur Verdy*, a man profoundly versed in that science. In truth, Mons. Verdy displayed so much zeal in this matter, that the prince, reflecting on his excellent intentions and the purity of his motives, delivered into his able hands the reins of full power over the soldiers appointed to practise the New System; in such a manner, that not one of all those

* Monsieur Verdier.

individuals had the power to move without his permission ; and hence they all became

“ As the paintings on a wall,
“ Which neither speak nor move at all :”

so these men, until some sign or intimation proceeded from Monsieur Verdy, might be supposed to be almost inanimate bodies. Monsieur Lamy*, the mathematician, who had been sent by General Gardanne Khan to Teflis, now returned to Tabreez, and his departure from thence was deferred ; for by the Prince-Viceroy’s commands he was engaged in teaching geometry and mathematics to some young men endowed with intelligence, sagacity, and talents ; in which employment he truly displayed the greatest zeal. When Field-Marshal Godovitch advanced against Iran, and hostilities had commenced between the two armies, the Prince Viceroy made all requisite preparations for the campaign ; and it was signified to Monsieur Lamy and Monsieur Verdy, that they, with their pupils and disciples, were to accompany the ever-victorious train, and were called on to make the arrangements necessary for active warfare. On which they represented :—

“ Notice has come to us from General Gardanne
“ Khan from Teheran, to this purport : ‘ A general
“ peace has been concluded between France and
“ Russia : it is therefore incumbent on you not to
“ engage in such undertakings as might be con-
“ strued to give assistance to the troops of Iran ;
“ though you may remain in the quality of guests in
“ Azarba’ijan.’ We therefore must hold ourselves

* L’ami.

“ excused and exempted from compliance with your
“ highness’s commands, in this instance.” At this
time, Monsieur Lamy, who had gone to visit Erivan,
reached that place; and, on his return, represented
to the Prince Viceroy: “ I also went to visit the
“ Russian army in the vicinity of Erivan; and I have
“ seen with my own eyes, that, in the course of
“ eight or sixteen days, that army must obtain pos-
“ session of the fortress.” As the prince had per-
fect confidence in his sincerity and truth, he by no
means imputed this discourse to malignant feelings;
nor was he in the least alarmed, but, placing his re-
liance and hopes on the Creator of the Universe,
fixed his heart on the divine aid. In short, General
Gardanne Khan at the royal threshold, and Mon-
sieur Verdy and Monsieur Lamy in attendance upon
the Prince Viceroy, were greatly honoured and es-
teemed; until news arrived, that Sir Harford Jones,
Baronet, who had been appointed Ambassador to
Iran by the exalted English Government, was come
to Isfahan, and would shortly arrive in Teheran.
General Gardanne Khan was greatly astonished,
and vehemently declared: “ It is necessary imme-
“ diately to appoint a person to oblige the English
“ ambassador to quit the kingdom; or if this is not
“ done, permission should be given him to return
“ to France.” Notwithstanding that, during many
days, his sublime majesty, with his own exalted lips,
and the Ministers of the illustrious State, endeavoured
by various means to prevent him from executing
this design of returning to France, the ambassador
paid no heed to these counsels; but, leaving Mon-
sieur Jouannin at the royal threshold, to communi-

cate to him day by day exact intelligence, he set off for Tabreez with the greatest expedition, previously entering into this agreement with the Ministers of the State:—"I shall remain at Tabreez; and from thence transmit an account of Sir Harford's arrival and treatment to Napoleon, and there wait his answer on the subject." Notwithstanding this, his exalted imperial majesty acted towards the General with due attention and munificence, so that there occurred not the least diminution in the respect and honours paid to him. General Gardanne, however, on arriving at Tabreez, deviated from his pledge to the royal threshold; and, giving up the intention of remaining with the Prince Viceroy, determined to quit the place, and proceed to France. The prince, both by his own personal representation and through the medium of his Ministers collectively, and Muhammed Khan Mukaddam Beglerbegy in particular, strongly urged him to remain, according to his agreement with the imperial court; or at least to delay until his report reached the French capital, and the answer was received*. The General, however, would not consent to remain, but departed immediately. On this occasion, the Prince Viceroy exhibited all due honour and attention to him, and appointed Faty Aly Khan Nury, the Kur Yesawal Bashy, his Mehmandar. At this time, news arrived of hostilities having commenced between France

* The reader will please to observe, my friend Mirza Bazurg's name, who was at that period the dry-nurse to the prince, appointed by the king, is not mentioned as being one of these Ministers. By this time, I had got into action and intimate correspondence with him; and no doubt was left in my mind of the success of the mission, come what would.

and the Othman State; and the General, being apprehensive that, like Monsieur Joubert, before mentioned, he might in the course of his journey be treated with disrespect by the Turkish Pashas, determined to proceed by way of Teflis. It so happened, that Field-Marshal Godovitch had been summoned to the Russian court; and that, in consequence, proper attention was not shewn to General Gardanne by General Tormasoff, who was appointed his successor. Having left Monsieur Lazare at Teflis, he himself proceeded to Paris. Monsieur Lazare remained there some time, and wrote several successive reports to Monsieur Jouannin: "That
" a Russian army, of such description, and such
" numbers, has come to Teflis: it is therefore be-
" fitting, out of good faith to the exalted Govern-
" ment of Iran, to communicate the present posture
" of affairs." The General afterwards set out to Petersburg; from whence he despatched news: "That
" Monsieur Lazare is appointed Envoy to Iran;
" and that, in order to finally settle all affairs be-
" tween Iran and Russia, and secure the complete
" execution of the treaty, Napoleon himself would
" shortly come to Iran." On the departure of General Gardanne Khan, Monsieur Jouannin continued at Teheran: but as Sir Harford Jones, Baronet, looked on this arrangement as improper, he therefore, pursuant to the royal orders, removed to Azarba'ijan; and when the royal standard was afterwards pitched at Oujan, Monsieur Jouannin was there honoured with an audience, and commanded to depart from thence to Paris, that he might communicate in person to Napoleon the

present position of affairs and the requisite measures. As Monsieur Jouannin was eminent for sound sense, and also acquainted with the exact state of things from their very commencement, and must have been convinced that the most trifling circumstance opposed to the rules of concord never knowingly occurred on the part of the victorious State, while on the side of France there had not been the least attention to treaties or compacts, he was therefore able to explain, in detail, all events, as he had either seen or heard them. However, on his arrival at Istambul, he received a despatch from France, ordering him to return again to Iran. General Gardanne Khan, on arriving at Paris, was visited with great displeasure, for his error in returning without either Napoleon's permission or the formal sanction of his exalted majesty and the Prince Viceroy: he was even for some time degraded to the ranks. Napoleon also summoned Askar Khan to appear before him; and fulfilling the conditions of apology, thus said: "Although some
" delay has occurred in the completion of our pro-
" mise and the ratification of the treaty, it has
" solely resulted from our being taken up with the
" Spanish affairs and some other occupations. In
" a short time I shall permit you to depart, and
" settle every thing agreeably to your wishes." It was truly a strange circumstance, that during Askar Khan's journey and embassy, although, on every occasion, successive despatches and detailed accounts from Monsieur Champagny, the Prime Minister, and from others, came to General Gardanne Khan and the Frenchmen of his suite, and also a

Letter to the Prince Viceroy and to the Prime Minister, Mirza Shafia, yet no Memorial or Letter from Askar Khan was ever seen, except on two occasions—one on his arrival at Paris, and the other on his departure, containing an account of his arrival and setting out; and these were brought by some of his own servants. On reaching the royal Durbar, he brought with him Letters from Napoleon, the substance of which was as follows: “Askar Khan has
 “faithfully performed the duties of his mission, and
 “we have given him leave to depart: my friendship
 “is exceedingly inclined to go to the utmost extent,
 “for the complete accomplishment of the designs
 “entertained by your Government.” A person named Monsieur Outrey* had accompanied him, and brought an answer in the same spirit; but turned back previous to entering Iran.

CHAP. XCII.

THE CLIMATE-CONQUERING SOVEREIGN, DIRECTING HIS STANDARDS TO THE PLAIN OF OUJAN; THE PRINCE VICEROY COMES TO KISS THE VICTORIOUS SOVEREIGN'S THRESHOLD.

IN the beginning of Jamady-us-Sany there arrived successive accounts of the movement of the imperial, eagle-resembling standard, towards the heart-attracting regions of Azarba'ijan: and the Prince Viceroy, who during many years had kept con-

* This Gentleman had been an old and tolerably-intimate acquaintance of mine at Bagdad, where he was physician or surgeon to old Suleiman Pasha. He paid me the compliment of saying, “Monsieur Jones beat us, and turned us out at Bagdad; and he will do so in Persia: and I'll go no further.”—Of all this, more in the Notes.

cealed in his heart the gem of anxious desire to kiss the victorious sovereign's stirrup, and who had long pourtrayed on the tablet of his inspired mind the picture of this great blessing, the form of this mighty gift, and the longing for this inexhaustible joy, received this intelligence with overflowing delight and rapture. His majesty, who confined his attention to the present state of affairs between Russia and Persia, gave positive orders to this effect :
“ That until the Pisciform banner of the king throws
“ the rays of conjunction on the regions of Azar-
“ ba'ijan, or indeed without the victorious sove-
“ reign's express permission, the prince do not ad-
“ vance to give battle, or undertake any expedition ;
“ but direct all his zeal to preparing, in a suitable
“ manner, the equipments of the cavalry, infantry,
“ artillery, camel-guns, and the other means of
“ offensive warfare (to the amassing of which two
“ or three years of his precious life have been de-
“ voted, and during which time the sentinels of
“ repose, ease, and tranquillity, have been banished
“ from the pavilion of his breast), to the end that
“ the entire assemblage being submitted to the
“ sovereign's all-penetrating inspection, nothing
“ may be wanting to their perfect arrangement.”
When it became ascertained that the delightful Plains of Oujan were to become the abode of the climate-conquering monarch's victorious banners, before the arrival of the auspicious retinue, the Prince Viceroy, accompanied by the whole of his triumphant force, with due preparations and stores, exceeding all limits, the Sardars, Beglerbegs, governors, learned men, and nobles of Azarba'ijan, took

up their residence in the Plains of Oujan, eight parasangs from Tabreez; so that the moment the fortunate train arrived in those regions, they could perform the duties of a procession of honour, where-soever they obtained permission, or the confidential Ministers of his Saturn-resembling majesty should judge it proper. Although the Prince Viceroy desired permission to form the procession of honour at Kapilan Kuh, which forms the limit between Azarba'ijan and Irak, permission was only granted to proceed one parasang distant from his encampment: he therefore halted there, and kept the eye of expectation fixed on his majesty's approach. His highness Prince Muhammed Aly Mirza had also arrived at Oujan, in advance of the royal train, with a considerable force of the undaunted soldiery, both infantry, cavalry, and artillery, furnished with all the stores and supplies required for military operations. During two or three days, the princes enjoyed an interview with each other in perfect joy and prosperity, and, from the happiness of personal communication, effaced all trace of complaint from the area of their friendship-nourishing hearts. On the 22d of Jamady-us-Sany, the day on which the royal train arrived, they drew out on the right and left the troops, splendid as the starry hosts: from the mixing and blending together of the Sea of Kolzum and Oman, that is, (of the troops of his world-conquering majesty with the Prince-Viceroy's infantry and cavalry, this verse of the Koran, "The junction of the two seas &c.," was evidently exemplified to the sight of all, and to the understanding of the sagacious. The glittering

of arms was diffused in every direction ; the hoofs of horses tore up the hard flints ; the lightning-footed steeds began to neigh ; and the dragon-like cannon poured out, in profusion, volumes of flame and peals of thunder : the clouds of dust raised by the armies turned the bright day into night : the expanse of the atmosphere, from the loud-resounding zambooraks, became agitated : the flashes from the star-eclipsing muskets filled the vault of heaven with smoke. When the sun of majesty arose above the horizon of the road, the Prince Viceroy dismounted, and, scarcely distinguishing his head from his feet, advanced to the imperial stirrup* : the fire of affection then burst into flames, and tears of joy involuntarily flowed from his eyes ; an event which excited the sympathy of all present, so that the eyes of great and small, who witnessed this scene, were suffused with tears. His majesty, the shadow of God, having accurately surveyed the lines of infantry and cavalry, the soldiers and body-guards, the engines and military stores, bestowed exceeding commendation on all. On his arrival in the camp splendid as the heavens, the chiefs, Sardars, the distinguished men among the soldiery and cultivators, the eminent men, nobles, judges, and persons of merit and learning, seeking in crowds eagerly to pay their respects to his Paradise-like majesty, obtained the honour of notice and distinction, by admission to the presence beaming with splendor.

* That is, he bowed so low.

CHAP. XCIII.

AN ACCOUNT OF HIS EXCELLENCY MUHAMMED ALY MIRZA BEING DETACHED TOWARDS GURJISTAN; AND THE PRINCE VICEROY ORDERED TO GUKAJAH AND GANJAH, AND OF FARRAJ ALY KHAN, THE NASAKCHY BASHY, BEING SENT TO KARABAGH.

WHEN information was brought to the Ministers of the Paradise-resembling court, that Tormasoff, who succeeded Count Ivan Godovitch in the command of the Russian troops, had halted at Suganlak, one parasang from Teflis, and had detached General Nibalsin with a great force towards Karabagh; and that a body of his own troops had besides been ordered to guard the districts of Hamamlu, Begkandy, and Kamrah, in the territory of Pembak and Shureh Gil; and that he had also sent the Waly Bulkunik with another detachment to protect Ganjah and the tribes of Kozak, Shamku, and Shamsud-deen Lu; the king's world-illuminating prudence determined, that in every direction the victorious troops should march to meet them, and give them battle. At this moment, representations arrived from the Governors of Akhsakah and Bazachuk, giving the strongest assurances, "That themselves, " as well as the people of Gurjistan, who have for " so many years witnessed all descriptions of bounty " and encouragement from the Prince Viceroy, and " who have learned from far and near his munifi- " cence to his servants, are now animated, by sincere " devotedness and unlimited reliance on his support, " to sentiments of zealous attachment and faithful " service towards his highness; that they therefore " only wait for the moment of the armies of his

“ majesty, glorious as Jamshid, making an incur-
“ sion into this country, to prove their innate sin-
“ cerity, by performing acts of manifest loyalty.”
In consequence of these propositions, his supreme
majesty appointed Prince Muhammed Aly Mirza,
who had lately come to Azarba’ijan, to this most im-
portant expedition, at the head of a numerous and
well-appointed army: and as, during many years,
the Prince Viceroy had been banished from the
blessing of kissing the exalted threshold dignified
as the heavens, it was therefore settled that he
should for some days enjoy the happiness of inter-
course with the royal presence (to which all honour
and reverence are justly due); which enjoyment
formed the utmost extent of the prince’s ambition,
and which goal of desire he was now, through his
daily-increasing good fortune, enabled to obtain.
After some days, the Prince Viceroy was ordered to
Gukajah and Ganjah, by way of the steppe of Gu-
lambar; and Farraj Aly Khan, Nasakchy Bashy
Afshar, was ordered to follow, in the direction of
Karabagh; there to watch the movements of General
Nibalsin, and to display on this occasion his innate
talents, resources, sagacity, and experience in the
conducting of military affairs. It was also settled,
that the Prince Viceroy, having taken post at Gu-
kajah and Ganjah, should observe what occurred on
the side of Farraj Allah Khan: and it was moreover
ordered, that Prince Muhammed Aly Mirza, during
his halt at Ganjah, should accurately explore the
state of the country, and endeavour to propitiate the
different tribes inhabiting it. Farraj Allah Khan,
Nasakchy Bashy, had been ordered to proceed to

Karabagh, by way of Karachehdagh ; but Nuzur Aly Khan, governor of Ardabil, who the year before, during the siege of Erivan, partly from being involved in a love-affair with the daughter of Mustafa Khan, governor of Taulish, and partly from his want of experience, had introduced confusion among the tribes of that country and joined Mustafa Khan, having at this period repented of his conduct, came to the court, solidly-founded as the heavens ; and having there met with pardon and protection, he earnestly entreated that Farraj Allah Khan should advance by way of Ardabil, so that, acknowledging the negligence, disrespect, and opposition which had formerly occurred on his part, in the performance of his loyal duty, he might be enabled to atone for the past ; promising, moreover, that he would escort, in a suitable manner, to the pavilions of power and splendor, the other daughter of Mustafa Khan, betrothed to his excellency Prince Aly Khan, paternal and maternal brother to the victorious Prince Viceroy ; and that he would also bring his tribe completely equipped ; and, by acting in concert with Farraj Allah Khan, render some important service. His request was therefore complied with : and Farraj Allah Khan was ordered to advance by way of Ardabil, accompanied by Nuzur Aly Khan, in order that the latter might have an opportunity of performing all his promised co-operation.

CHAP. XCIV.

AN ACCOUNT OF PRINCE MUHAMMED ALY MIRZA'S ENGAGEMENTS WITH THE RUSSIANS: HIS INCURSION AGAINST SOME OF THE BAZCHALU TRIBES; AND HIS RETURN TO ERIVAN.

ACCORDING to the arrangements previously stated, his excellency Prince Muhammed Aly Mirza proceeded to Erivan, with troops resistless as the ocean-billows, and both the cavalry and the infantry were ready for the shock and collision of war:

“The mountain-convulsing accidents of this world rebounded from their hearts:

“Each appeared the adopted child of death—to slay or be slain.”

The troops were amply furnished with countless treasures, with all necessary equipments, and with military stores beyond all detail, and accompanied by renowned chieftains and commanders of exalted rank. It was also settled, that his highness Prince Muhammed Aly Mirza should make use of whatever he found occasion for, in the magazines, arsenal, and stores in the fortress at Erivan, whether lead, powder, or the immense stock of provisions; and employ for the same purpose the revenues of the Government, as well as the Prince-Viceroy's income; and that the Sardar, Beglerbeg, and all the soldiery and cultivators of Erivan, should diligently execute his highness's commands. Prince Muhammed Aly, urged on by his natural high-mindedness and innate energies, did not confine himself within the walls of Erivan, but proceeded to Abaran, accompanied by Husain Khan, Beglerbeg of that district: he ordered in advance his majesty's confidential

favourite, Ismail Beg Damaghany, with Hasan Khan, brother to Husain Khan Sardar ; also Muhammed Aly Khan Sham Biyaty, with Muhammed Aly Khan, son to Murtazy Kuly Khan, his majesty's uncle, and other chiefs, with host on host, and battalion on battalion, of the vengeance-breathing army, to expel the Russians of Hamamlu and Beg Gandy. The above-mentioned commanders, conformably to the arrangements, advanced with their countless hosts ; and fought such spirited engagements, that the Russians preferred confining themselves to their fortifications, out of which, whenever they did move, they suffered severe losses : many being slain, and several made prisoners, the others turned the standard of flight towards their lines and fortifications. During the siege of the place, more than a hundred were made prisoners ; and several heads, on lances, were sent to the foot of the supreme monarch's Heaven-resembling throne. Nakky Beg also, who had long before this removed his tribe from Erivan, and fled to the territories of Pambak and Gurjistan, became repentant on beholding the evil proceedings of the Russians ; and during the winter had entered into this agreement with the Prince-Viceroy's Ministers : " That when the season of spring arrives, and the " triumphant monarch's blood-shedding hosts ad- " vance towards Erivan, he would return to his " former place of abode, with his tribe, dependants, " and substance." At this moment, therefore, taking advantage of the favourable opportunity, he removed, with all his tribe, and such dependants as he could possibly collect ; and proceeded to Erivan, where he participated largely in the various favours

and benefits conferred by the illustrious prince. At this period, Mihrab Khan Afshar was detached to Akhsakah and Bazachuk, with a body of resolute men, and a considerable sum of money; so that, with the great force he before had, falling unawares upon the Russians in Gurjistan, and being seconded by the inhabitants, he might reduce them to the greatest difficulties. As the siege of Hamamlu and Beg Gandy was greatly protracted, and no certain intelligence was received of the rising in Akhsakah or Bazachuk, or of Mihrab Khan's progress, the fire of the prince's indignant feelings broke out into flames: he summoned to his presence those appointed to carry on the siege, and determined to display the standard of battle in Gurjistan. When the army, terrible as the Day of Judgment, was put in motion, it happened that the blood-shedding troops encountered a numerous body of the Baz-chalu tribe, who were hostile to Nakky Beg: their property and effects, the value of which exceeded all calculation, became the spoil of the army, and their families and children were reduced to captivity. In consequence of the quantity of the plunder, the army was so much encumbered, that they could not prosecute their march into Gurjistan; and, lest by some means the Russians should come out of their holes and corners, and attempt the recovery of the spoil, they raised the standard of return by way of Kars and Maku, with the intention that, on leaving their wealth and spoil in security, they would turn again towards Gurjistan. On their return to Erivan, they were provided with fresh supplies, both from the fort and the adjacent country; and, being

prepared for action, determined on coming to an engagement.

CHAP. XCV.

ACCOUNT OF FARRAJ ALLAH KHAN'S EXPEDITION.

FARRAJ ALLAH KHAN, taking with him Nuzur Aly Khan Shahun, arrived in Ardabil, where he halted some days; and, through the medium of Nuzur Aly Khan, commenced treating concerning the daughter of Mustafa Khan Taulish, who was demanded in marriage for his highness Prince Aly Khan. He waited several days, anxiously expecting Nuzur Aly Khan to bring the Shahun cavalry, according to promise, to his camp; but as the dust of that cavalry arose not in the quarter in which it was looked for, and as the stipulated nuptials were not effected, it was evident that Nuzur Aly Khan's proceedings were only based on pretences and delays. At this moment also, Mustafa Khan, having compelled the infantry, cavalry, and principal persons of Taulish to emigrate, conveyed his effects and property to the Fort of Jamish Wan, situated on the Caspian, near Saru Pusht, a Russian port; and halted there tranquilly. He also sent his son, Mir Hasan Khan, with a body of Taulish troops, in time to surprise Hasan Kuly Khan Bâdkobah, Hashim Khan Shirwany, Aly Khan Rudbary, and Muhammed Khan Begdily, who were posted in the vicinity of Oojarud: they fell on them unawares, and raised the dust of alarm and destruction of every kind: they took prisoners, Aly Khan Rudbary, Muhammed Khan Begdily, and the brother of Hashim Khan Shirwany;

and, after this exploit, directed the standard of return towards Taulish. Farraj Allah Khan, who till this occurrence had observed the rules of friendship and kind attention towards Mustafa, although much of his conduct was reprehensible, on witnessing this movement, obtained permission from the royal Durbar, exalted as Saturn, to act, in the matters committed to his charge, in the manner most suitable to the exigency of the times. He immediately adopted decisive measures, arrested and imprisoned Nuzur Aly Khan, and Farraj Allah Khan Shahun; and shortly afterwards sent them to the royal Durbar. He also directed troops to move from every quarter against Mustafa Khan, and followed them up closely himself; and the result of these measures shall shortly be detailed by our descriptive pen.

CHAP. XCVI.

AN ACCOUNT OF THE PRINCE VICEROY ADVANCING TO GOGAJEH AND GANJAH: AND OF THE EVENTS WHICH OCCURRED IN THAT REGION.

ACCORDING to what has been before stated, the Prince Viceroy proceeded to Gulambar, where he halted some days: there he appointed Abul Faty Khan Juwanshir, with a division of intrepid youths, to inspire the tribes and cultivators of Karabagh, adjacent to the station of Kapan and Mukarry (which were under his authority), to render to the eternal empire loyal service. Abul Faty Khan undertook the above commission with great ardour, and detached a body of Shahun and Begdily cavalry to the confines of Bâdkobah, to bring him intelligence

concerning the Russians in that country, as well as of the general situation of affairs. By chance, one morning before day-light, they unexpectedly fell in with a body of Russians, and, before they were aware, in the gloom of night found themselves closely engaged: they, however, charged them so vigorously with the sword and lance, that all the Russians were sabred, and despatched to the realms of annihilation: the victors, on bringing their heads, and the cattle of their transport train, to the Durbar, magnificent as Heaven, became objects of royal bounty and boundless munificence. After this, the Prince Viceroy, triumph at his stirrup, and joy holding the reins of his bridle, moved from the steppe of Gulambar, proceeding by way of Oordubad; a route exceedingly difficult to pass, on account of the extreme steepness of the roads. In the passage, the prince encountered many difficulties; but effected the march in safety, with his artillery, baggage, and stores, and, with the victorious infantry and cavalry, safely reached Nakhshivan. At this place, Bulkunik Baron Verdey, and Asisur Michael, brother to Tormasoff, with a Letter from the General, had the honour of an interview with the Prince Viceroy. The purport of the Letter was as follows: “ That as the Russian Government desire to obtain the provinces of Erivan and Nakhshivan, their brain is excited*, and their head intoxicated with the wine of the attainment of these heart-expanding objects: therefore their great wish is, that the Rivers Kur and Aras should

* What immediately follows, to the word “ objects,” seems to be more like a Persian reflection than a part of the Russian Letter.

“ form the boundaries between the empires of
 “ Iran and Roos: and, in compensation for this
 “ claim, the realms of Erzeroum*, Bagdad, and
 “ other Othman provinces bordering on the Para-
 “ dise-like regions of Iran, shall, with the full
 “ consent of Russia, be absolutely transferred to
 “ the imperishable empire.”

Now, in making these idle proposals, they probably permitted the taper of hope to shew its light in the chamber of their confused intellect: not recollecting, that prudence suggests,

“ Couut not on the skin of the uncaptured antelope.”

The Letter also contained this further communication: “ If an Envoy from the exalted Government
 “ be appointed to the Russian State, matters will be
 “ terminated by a definitive treaty: but if the Envoy
 “ is sent, and peace should not be actually effected
 “ according to the wish of the latter Government,
 “ no injury, from the adoption of this measure,
 “ can result to the exalted State of Iran.” The Prince Viceroy sent the envoys to Tabreez (the seat of Government); and despatched the Letter, without delay, to the imperial residence, in order

* The Russians have since obtained possession of Erzeroum: but at this time the offer was something like selling the skin before the bear was killed. It will by no means surprise me if the Russians, one day or other, taking a leaf out of Buonaparte's book, commence in reality the game of indemnification with Persia, by taking the whole of Azarba'ijan and Irak into their hands, and giving the Persians Bagdad and its dependent districts: which, perhaps, the Persians might find some consolation in being forced to accept; since they would thereby become possessed of shrines extremely dear to them from religious prejudices, and of countries, if well cultivated, inexhaustible in their produce.

that an answer might be given to it, in such terms as the king's all-powerful prudence should determine. He then put in motion the victory-ennobled standard from Nobbgarroon, which is twelve stages from Ganjah : but as an halt at some of the intervening stages was unavoidable, and as the supply of provisions in the camp was short, he took with him a supply for a few days from the city of Nakhshivan, and proceeded, by way of Sharoor, to the steppe of Gogajeh : thus, by taking this route, he encountered the hardships of snow and cold, lest in adopting that of Erivan he might derange the plans of Prince Muhammed Aly Mirza. On arriving at the steppe of Gogajeh, he ordered Pir Kuly Khan Kajar, and Muhammed Khan Karaguzlu, with a strong detachment, to arrange all matters among the tribes of Ganjah, giving express orders to this purport : “ That whichsoever of the different tribes proposes “ to walk in the path of obedience, let the chiefs “ and heads of families of those tribes come to attend the Prince-Viceroy's auspicious stirrup : but “ whichsoever of them pursues the path of opposition or perverseness, let them know that due “ punishment and castigation shall be inflicted on “ all such.” The train, revolving like the heavens, with the whole of the infantry and cavalry, then passed through the jungles and thickets of that region ; which it was difficult even for the western gales or a pismire to penetrate, owing to the closeness and extent of the thickets and forests. The tribes of the country, on the arrival of Pir Kuly Khan with the forces detached on this expedition, learning the glad tidings of the near approach

of the triumphant prince's splendid banner, traversed, with boundless delight, the stations of submission: the heads of families, with their forces of infantry and cavalry, through excess of joy, scarcely knew whether they stood on their heads or their heels*, and hastened to shew their complete devotedness to his highness, the favourite of fortune. Of course they became the objects of his boundless attention and munificence. Waly Bulkunik†, on learning their loyal attachment to the eternal empire, gathered his whole force together, determined on flight, and wandered about in the regions of adversity. The Viceroy of temporal and spiritual power had detached Ameer Khan Dava Lu Kajar, with a strong force, to Ganjah: on their arrival in the vicinity of that place, several Russians of the neighbourhood fell in with the victorious champions of the Faith, by the flashes of whose fire-striking falchions they were hurled to the mansions of destruction. The inhabitants of Ganjah, high and low, approached Ameer Khan in perfect confidence, and, proceeding from thence to the resplendent presence, were received with distinction, and partook of the prince's unbounded munificence. Ameer Khan, also, entertained hopes of getting possession of the Fort of Ganjah, and destroying the Russian garrison; as several Armenians of the fort, on receiving an assurance of safety from the exalted Durbar, had agreed to deliver it up to the Heaven-aided army. At this conjuncture, news came to the prince's

* Literally, "to distinguish between their heads and their feet."

† A Russian commander.

Ministers, that Tormasoff on one side, learning Prince Muhammed Aly Mirza's return towards Erivan, and thinking himself by this movement perfectly secure, had advanced to Zakkam, in the district of Ganjah, with his whole force of every description, animated with the most sanguine and vindictive views: whilst, on the other side, General Nibalsin, having learned the confusion and trouble excited by Farraj Allah Khan in the affairs of Taulish, proceeded with perfect security from Karabagh and Barda towards Zakkam, where he joined Tormasoff. Waly Bulkunik, also, having joined Tormasoff with his whole force, the whole were now prepared for active hostilities. In short, the entire Russian force, except what was left to garrison the different forts, were now assembled at Zakkam, and were fully resolved to give the Prince Viceroy battle. Tormasoff also became acquainted with the designs of the Armenians in Ganjah; and sent a messenger to the commandant of the garrison, who, in obedience to his orders, imprisoned the chiefs of the Armenians. Notwithstanding the Prince-Viceroy's victorious troops did not amount to a fourth part of the Russian force; notwithstanding provisions also were as scarce in the camp as the phoenix or the philosopher's stone; notwithstanding the frost and snow, from the elevation of the country, were so exceedingly severe, that the double-tongued pen is utterly unequal to describe their effects; notwithstanding the communication with the royal troops in Erivan and Nakhshivan, on account of the junction formed by the Russians, and of the influence of the demon of the air on some of the tribes

in that country, was attended with great interruption; notwithstanding all these unfavourable circumstances and difficulties, the Prince Viceroy, amidst all the revolutions of this transitory and corrupt world, placing his reliance on the Creator of men and genii, suffered no kind of anxious thought to prey on his mind, profound as the ocean. He gave orders to Ameer Khan, Pir Kuly Khan, and Hajy Muhammed Khan, to appear with their respective forces; and, leaving his stores and baggage in the place of his encampment, appointed Mehedy Kuly Khan Ka-An-Lu to guard them. This done, he gave orders to rush on Tormasoff and the forces which accompanied him. On beholding such intrepidity, Tormasoff's head became deprived of reason, and his heart was filled with alarm; so that now, having resigned all idea of battle and of a regular engagement, he threw up strong entrenchments, and turned all his attention to such measures for strengthening his position as would enable him to keep his ground. Seeing this, the Viceroy of temporal and spiritual power detached a body of cavalry, under the command of Aghur Lu Khan, to Ganjah, to be in constant movement about the Russian entrenchments, so as to intercept their communications, and cut off from them all supplies of provisions. Tormasoff saw that a nocturnal attack was his only resource against this blockade: he therefore, at nightfall, when the pitch-coloured curtain was drawn over the face of the heavens, when the stars, like spies, twinkled in their dusky pavilions, and the picquets rested in their posts, selected 9000 flame-showering soldiers to make an attack

on the Prince-Viceroy's camp, magnificent as the pavilions of Saturn. Between the Russian entrenchments and the prince's camp there was a small wood; and as the Russians came near this, Ibrahim Khan Biyaty, Yuz Bashy of the guards, who was stationed in advance with a division of Ghooms intelligent as Saturn, fierce as Mars, retired to the right and left on the enemy's approach, and took post in the middle of the wood; directing their ears to every sound, and their eyes to the contemplation of the wonderful revolutions of fortune. But from the din raised by the prancing of steeds, the neighing of the Arab chargers, and the murmuring sounds of human voices proceeding from the middle of the wood, the Russians were seized with great alarm, thinking that the Prince Viceroy had determined also to attack them by night: under this panic, they flung away their muskets, arms, &c., and hastened back to their entrenchments with great precipitation. Next morning, Tormasoff, making his approach by the door of peace and blandishment, sent a Letter and gifts to the Durbar (the seat of magnificence), offering many apologies for his measures, and pledging himself to this engagement: "That for the future he would, to the utmost of his power, continue to observe the conditions of sincere attachment to the triumphant State, and would exert himself to prevent the face of fidelity from being disfigured by the talons of bad faith; until the Emperor of Roos should order him to evacuate the usurped territories, and to return to his own country." He also earnestly entreated "that no severe measures or perplexing

“ difficulties should be imposed on him, either of
“ returning or restoring these regions, before he
“ had obtained the emperor’s sanction.” He also
earnestly implored, “ that from that day all hostili-
“ ties should cease ; so that, without loss, opposition,
“ or hindrance from the vengeance-breathing army,
“ he might return to Gurjistan.” The Prince Vice-
roy, for many reasons, granted his demands ; and
the Russian commander pledged himself, in confor-
mity to the tenor of this treaty and covenant, not
to offer any hostility to the tribes and clans of
Ganjah, which had re-entered on the path of obedi-
ence to the Prince Viceroy. After these stipula-
tions, he set out for Gurjistan ; and such of the
tribes of Ganjah as were desirous of sheltering
under the king’s protection set out for Erivan,
even before the royal train quitted the place. At
length the prince, victorious and happy, moved,
and directed his march to Erivan.

CHAP. XCVII.

AN ACCOUNT OF PRINCE MUHAMMED ALY MIRZA’S MARCH TO THE
STEPPE OF GOGAJEH : AND OF OTHER EVENTS.

WHEN his highness Prince Muhammed Aly Mirza had returned to Erivan, from the expedition in which the Bazchalu had been despoiled and made captives, he there heard that the Vicegerent of temporal and spiritual power had encamped in face of all the Russian forces, and experienced great difficulty in keeping up his communications. Under these circumstances, Prince Muhammed Aly, feeling the greatest agitation of soul respecting his exalted

brother, despatched Husain Khan Sardar, with a large force, in advance ; and immediately after, the victorious retinue, splendid as the stars, marched forward with the chosen cavalry, and came up at the moment when the Prince Viceroy, favoured by auspicious fortune, had reached the steppe of Gogajeh. From the conjunction of those two bright stars, the whole region became replete with resplendent lustre, and both sides were mutually delighted with this interview. His highness Muhammed Aly Mirza, having obtained his brother's permission to depart in order to terminate some affairs, proceeded to Erivan, followed immediately by the Prince-Viceroy's exalted retinue. On arriving there, the Prince Viceroy took away from the victorious troops the Bazchalu prisoners of the Shiah faith, giving those captives unrestrained liberty, and paying for them, to the soldiers, an equitable ransom. By this means he placed on their necks the collar of obedience and attachment. He then summoned into his presence Tormasoff's envoys, who during this time had been ordered to Tabreez ; and having conferred on them dresses of honour and distinction, they were ordered to return. His highness Prince Muhammed Aly Mirza, pursuant to the royal orders, proceeded with all his forces to the imperial court ; while the Prince Viceroy remained some time, in order to arrange the concerns of Husain Khan Sardar, and replace the magazines and supplies which had been taken, for the use of the army, out of the stores of the fort. On learning that the royal standard (notwithstanding the intense

cold of winter was fast approaching, and the snowy season was near at hand) would remain at Oujan, in order that the Prince-Viceroy's affairs might be definitively settled, the Prince therefore addressed urgent petitions to the royal Durbar, entreating that his majesty would not expose himself to such great difficulties, and praying that the capital should again become the envy of Paradise, by the king's auspicious presence. It so happened, that, on the arrival of the Prince-Viceroy's petition, the snows began to fall so heavily, that to this day the sight of ages had never beheld a season of such conspicuous wonder: thus, the heavy fall of snow having commenced, and the temperature of the atmosphere being changed, the banners, splendid as the heavens, moved back on Teheran (the seat of empire); and the Prince Viceroy diffused the fragrance of amber over the region of Tabreez, by the advance of the retinue, magnificent as the starry host.

CHAP. XCVIII.

AN ACCOUNT OF THE CIRCUMSTANCES WHICH LED TO THE SUBMISSION OF MUSTAFA KHAN TAULISH; AS WELL AS OF OTHER MATTERS.

MUSTAFA KHAN TAULISH, through the consequences of the evil suggestions peculiar to ambitious and vain persons, and the temptations of a mind prone to wickedness, found himself, while in Lankeran, attracting, like a loadstone, the heavy iron armour of his foes, and the points of their swords and spears: being desirous, therefore, of a place of

safety, he set out, with his friends, from Taulish, for the entrenchments of Jamish Van; and turning away his face from his established residence at Lankeran*, he found at that place patience and endurance to be the only anchors useful in the profound ocean of his affliction and woe: so that, on choosing this place as his asylum, he thought himself secure against the persecutions of Fortune. The roofs and walls of the houses in Lankeran, which were only bushes, brambles, and planks of wood, were totally destroyed by fire; and the place, by the hands of the royal troops, was rendered as desolate as the days of separation to the lover's breast, and as afflicting as the moment of adieu when hearts are severed asunder.

Jamish Van is a place near Lankeran, in Taulish, situated on the shore of the Caspian, nearly surrounded on all sides by the sea and a morass: one angle of it only is dry land, by which an intercourse is kept up with Lankeran. On settling there, he solicited aid from friends and strangers; and brought to his assistance a body of Russian soldiers, with some pieces of cannon. However, Omar Sultan, one of the most powerful and distinguished men in Shirwan, and the arbitrator of the rights and disputes between the two Mustafa Khans, came there, in order to establish the foundations of concord between them, and conduct back the Mughany and Shirwany tribes, which, by the Prince-Viceroy's command, had been removed from Shirwan, and

* There is here a play on the words, "Lankeran," the name of a town, and "Langaran," "anchors."

delivered over to Mustafa Khan Taulish. In consequence of the disputes and contention which occurred between him and Mir Hasan Khan Taulish (son to Mustafa Khan), the foundation of Omar Sultan's life was destroyed, and violent enmity arose between the two Mustafa Khans. However, at this period, through the exigency of his state, Mustafa Khan Taulish, shutting his eyes to former feuds and hostility, sent his son, Hidayat Khan, to the house of Mustafa Khan Shirwany, to entreat his assistance. This chief, not suffering himself to be provoked to hostility on account of Omar Sultan's death, sent a body of Sali'an musketeers to Jamish Van : and those appointed to conduct the siege, on beholding this measure, pressed the besieged more closely than before ; so that every day a great number of his allies, friends, relations, and tribe, took to flight, and, joining Farraj Allah Khan Afshar, pledged themselves to reduce the place : several of the besieged frequently met destruction, by which the full moon of Mustafa Khan's life was painfully eclipsed, and his alarm greatly increased. He was at last forced to send a person to Farraj Allah Khan, to demand quarter ; which circumstance was reported by the Khan to the sublime imperial threshold. On this, pursuant to the royal command, Mirza Bazurg, the Prince-Viceroy's Vizir, who was unequalled in humility of soul, and possessed a Jesus-like spirit in conciliating the minds of young and old, was appointed to proceed to Mustafa Khan, and instructed as follows :—“ If Mustafa Khan displays proofs of sincerity and rectitude like our other servants, then you,

“ ‘like one who restrains the thirsty from the
“ cooling draught,’ are to restrain the troops, filled
“ with violence and rage, from hostilities against the
“ people of Taulish, and suffer Mustafa Khan to
“ taste the pure stream of the glad tidings of hope :
“ but otherwise, you are to give full permission to
“ the resistless torrent, that is, our intrepid host,
“ to destroy the very foundations of his being, and,
“ by the clouds raised by the hoofs of their chargers,
“ to make the dust of his existence ascend to the
“ pinnacle of heaven.” On the unrivalled Vizir’s
reaching Lanckeran, the army, like a raging torrent,
had determined on the attack on Jamish Van, after
this manner : The devoted combatants of Gilan,
from the sea-side, in ships and boats, without any
other assistance, pledged themselves to storm the
place ; and the resolute troops of Asterabad, without
other reinforcements, promised to gain possession
by the land-side ; whilst the faithful men of Taulish,
from the side of the morass, like so many water-
fowl, were determined to carry the place without
the help of the other two parties. At this con-
juncture, Ameer Guneh Beg, son to Mustafa Khan’s
uncle, a man of boundless humanity, famed for dis-
crimination and sincerity, and conspicuous for loyal
attachment to the imperishable empire, taking the
necessary steps before the moment of the crisis,
came to the benevolent Vizir on the part of Mustafa
Khan : in a suitable and becoming manner, “ he
“ convinced that excellent person of his cousin’s
“ sincere, zealous, and pure intentions : he also

“ explained the inevitable ruin which must befall the
“ Saiyids* and other inhabitants of the place; making
“ it quite evident and manifest, that during the
“ assault, if the royal purpose were determined on
“ the capture and storming of the fort, great num-
“ bers would perish by the sharp swords and flame-
“ scattering balls of the army, tremendous as the
“ Day of Judgment; and so the reputation and
“ honour † of professed Muhammedans would be-
“ come a butt for the arrows of disgrace and
“ infamy.” In obedience therefore to the royal
orders, and from the Vizir’s perfect knowledge and
reliance on the mercy and humanity of the monarch
(the ornament of the world), and particularly on his
uniform wish and desire to promote the security
and happiness of the Saiyids indiscriminately, this
enlightened and amiable Minister, with feelings of
sympathy, prevented the fort from being stormed,
and the Saiyids and others from being dishonoured.
In the interview with Mustafa Khan, he communi-
cated to him the happy intelligence of his majesty’s
overlooking what had passed, and thus bestowed on
him a new existence. The Khan then, placing his
neck in the silken band of obedience and allegi-
ance, obliged the Russian and Shirwany troops to
evacuate the fort, and displayed due zeal in the

* Mirza Bazurg was fully convinced of his own direct descent from the Prophet’s daughters; and therefore any thing which injuriously affected the Saiyids, or, as he always called them, “ our family,” was never willingly listened to, or undertaken, by that excellent person.

† That is, the wives and daughters.

discharge of his services to the eternal empire. Farraj Allah Khan Sardar also, setting out with his own troops, agreeably to the prudent Vizir's counsels, which were conformable to the royal mandate, directed his march to Ardabil (the seat of true religion).

CHAP. XCIX.

AN ACCOUNT OF HIS EXALTED MAJESTY CONSTITUTING AND APPOINTING MIRZA MUHAMMED HASAN, VIZIR TO THE VICEGERENT OF TEMPORAL AND SPIRITUAL POWER ; AND OF THE ARRIVAL OF BARON VERDEY*, RELATIVE TO A SUSPENSION OF HOSTILITIES.

AFTER the restoration of tranquillity in Azarba'ijan, when his majesty's fish-like banner, bright as the sun, departing from Oujoon, shed its radiance on Teheran the capital, the incomparable Vizir † repaired to the heaven-seated, solar-throned monarch's Durbar, the resort of the world. Whereas, in consequence of his rank as Saiyid, and previous meritorious services, he found the royal sympathy inclined in the highest degree towards him, he requested that his appointment of Vizir to the Prince Viceroy should be transferred to his eldest son, Mirza Muhammed Hasan, the quintessence of nobility and virtue, equally conspicuous and lauded for upright conduct, innate goodness, amiable qualities, superior mildness, becoming humility, pleasing manners, acute discrimination, eloquent language, and excellent carriage ; and that he himself should remain in devoted service at the royal threshold, the abode of the righteous. Truly his excellency's admirable son, notwithstanding

* Baron Wrede.

† Mirza Bazurg.

his youth, possesses the dignity of age ! Even in his first essays of acquiring experience in public affairs, he inscribed on the pages of the hearts of young and old the image of his happy disposition for business : from his earliest youth he was blessed with, and honoured for, a mild and humble character ; and was universally allowed to be perfect in nobleness of manner, elevation of sentiments, dignity of birth, and gifted with rare talents :

- “ His heart is free alike from avarice and parsimony ;
- “ Pride and malignity find no place in his soul ;
- “ Towards his enemy he indulges no bitterness ;
- “ His friend’s eye never perceives a frown on his forehead.”

The Vizir’s honoured son, from the consideration of his virtues and talents, was favourably regarded by the climate-conquering sovereign ; and on account of the distinguished services rendered by Mirza Bazurg, the king considered attention to his wishes as indispensable and necessary : therefore his request met with acceptance before the throne of solar splendor ; so that the office of Vizir to his highness, the Vicegerent of temporal and spiritual power, was entrusted to Mirza Muhammed Hassan, and his breast and shoulders enveloped in royal robes, radiant as the sun : at the same time, Mirza Bazurg being exalted to the glorious dignity of Ka’im Makam, and Vice Minister at the exalted court, obtained superiority over his equals and contemporaries, by the investiture of splendid robes, and by quaffing goblets of multiplied proofs of royal esteem and favour. He was then ordered to Azarba’ijan, for the purpose of establishing his fortunate son in his official duties : which done, he was

directed to return to a permanent residence at the threshold exalted as Saturn. It happened, on his excellency's arrival in Azarba'ijan, that the Russian Bulkunik, Baron Verdey, on the part of Tormasoff, the Russian General, repaired to the presence of the Prince Viceroy, bearing representations to this purport : " That a despatch has been received from the " Russian Emperor, clearly demonstrating and explaining his desire to be in friendship with the empire of Iran : I am therefore commanded to arrange the terms of peace ; and have given orders that hostility and opposition, on our part, should at present cease. If the Ministers of Iran should determine also that a cessation of hostilities, during the interval of the exchange of envoys and reciprocal counsels, take place on theirs, the sun of permanent peace will probably shine on every region and city : and, through this peace and union, both kingdoms will enjoy that tranquillity which will enable the merchants and artificers of both countries, with perfect ease, and deliverance from every suspicion of injury, to employ themselves zealously in their respective modes of profit and gain. In consequence of this, I have written express pacific orders to the different commanders along the frontier, and have on every side folded up and laid by the carpets of hostility : I therefore request from you a similar measure. But as the suspension of hostilities depends on this, that I should have the honour of meeting the Prince Viceroy, or have an interview with Mirza Shafia, the Prime Minister, or Mirza Bazurg,

“ the Vice Minister, on the frontier of some part of
 “ our territory, I have therefore despatched Baron
 “ Verdey in charge of this Letter, and expect to
 “ attain the object of my hope.” Baron Verdey,
 also, in a personal conference with the Prince
 Viceroy, represented*, “ That should this proposal
 “ be accepted, the Russian Ministers would with-
 “ out doubt presently deliver up the invaded dis-
 “ tricts to the government of the victorious empire:
 “ that merely for the sake of opening a communica-
 “ tion through couriers, the Russians will retire from
 “ the places possessed now by them, without dispute,
 “ or advancing any unreasonable pretensions: and
 “ in order to observe the rules of concord, they will
 “ withdraw the steps of aggression; and for the
 “ future, no transaction contrary to the dictates of
 “ friendship shall proceed from them: for the pru-
 “ dent counsellors of Russia well know, by experi-
 “ ence, that all this time they have not derived the
 “ smallest advantage from the countries occupied
 “ by them; on the contrary, in those districts they
 “ have not, for a single instant, been able to quaff
 “ a draught of water, without being exposed to dread
 “ and alarm, and terror of an attack from the war-
 “ riors, fierce as tigers, formidable as lions: that
 “ besides this, numbers of men, and considerable
 “ sums of Russian money, have been wasted during
 “ so many years of battle; from which the funds
 “ and revenues of the Russian empire have been
 “ lavished to protect territories and frontier, which

* In the Notes will be found some remarks on this representation of Baron Wrede's, which I have endeavoured to translate as literally as possible.

“ have produced every gradation of perplexity, suffering, loss of life, and evil fortune.”

The Prince Viceroy attached belief to these assertions; and with reason; for such an arrangement and final decision was in strict conformity to the views of the wise and intelligent. The Prince Viceroy therefore, on obtaining permission from the celestial court, wrote thus, in reply to Tormasoff's declarations: “ The presence of our
 “ royal train on the frontier cannot take place
 “ before the period arrives for the triumphant expedition, which occurs every year, at the stated
 “ time: Mirza Muhammed Shafia, also, the Prime
 “ Minister, who like an accident inheres to substance, and is always in attendance on the just
 “ monarch's victorious stirrup, cannot possibly
 “ proceed to the frontier and leave the king: but
 “ after the celebration of the Nurooz, the profound
 “ and enlightened Vizir, Mirza Bazurg, will set out,
 “ according to our orders, for the purpose of completely settling the affairs of Karachehdagh, and
 “ meet you concerning the suspension of hostilities.”

His highness next laid strict injunctions on the commanders of the frontier to sheath the sword of hostility and discord, and in no respect to deviate from these commands. And Baron Verdey, in order to terminate the objects contemplated by him, remained at Tabreez; and despatched a courier with the exalted Regent's answer, to inform Tormasoff of the exact state of affairs. During this time, however, a body of troops from Shirwan made a sudden incursion, irresistible as the visionary form of his mistress makes at midnight on the sleeping

lover's heart, into Mughan, and drove off from the tribes of Karachehdagh nearly 20,000 head of sheep. The above tribes also, through fear of the Prince-Viceroy's displeasure, advanced not to encounter or oppose the invaders, but represented the affair to the Ministers of the auspicious presence, who laid this transaction before Baron Verdey; and he, having ascertained the truth of this reprehensible conduct, immediately despatched a messenger to Tormasoff, and exhibited great confusion. Tormasoff wrote thus in answer: "This movement
 " has taken place against my orders: a body of
 " Turks, under no restraints of fear, have laid this
 " ambush to take away the sheep. When my in-
 " terview with the Prince Viceroy takes place, it
 " will be fully explained to him, and I shall acquit
 " myself of this scandal: at present, from indigna-
 " tion at such an event, my face streams with
 " agony*." At this very time, a body of Russians came by surprise on Makri in Karabagh, which until now had been subject to Abul Faty Khan, as governor for the Prince Viceroy: but on the mere arrival of this intelligence, and the communication of it to Baron Verdey, he despatched a messenger to the above-mentioned Russians, stating his excessive confusion; and they immediately retired from Makri, without molesting any one; so that no one could ascertain their motive either for advance or retreat†.

As the Prince Viceroy always felt inclined to oblige and please the envoys of friends and foes, he

* Literally, "My face is black."

† They retreated in consequence of the Baron's orders.

ordered such conduct to be observed to Baron Verdey, that the obligations for so great favours would have covered with utter confusion any one endowed with even ordinary intelligence. As an example of the many favours conferred, this was one: he was permitted to go wherever he pleased, and to maintain unrestrained intercourse with whatever persons he thought proper, until the day of final audience; and on his departure, he received abundant donations and costly dresses. In return for these, he despatched a firman from the Emperor of Russia to the Commandant Governor of Ganjah (who had been at Tabreez two years before), ordering him not only to excite commotions, insurrections, and plots, but also to excite the Russian deserters from Ganjah and Gurjistan, who had been delivered up to him, to renew their services against Persia. The Commandant, however, did not keep this transaction concealed, but, in discharge of duty †, revealed it to his royal highness, and fully submitted to him all the details in a faithful representation.

CHAP. C.

AN ACCOUNT OF THE OCCURRENCES OF THE YEAR OF THE HEJIRA 1125 (A. D. 1810): OF THE APPOINTMENT OF MIRZA BAZURG, KA'IM MAKAM, TO ARRANGE THE SUSPENSION OF HOSTILITIES ACCORDING TO TORMASOFF'S DESIRE: AND OF THE BREAKING OFF THE ARMISTICE.

ONCE more the vernal gales covered over with virgin silver the flowers of the tulip-cups, and the sun

† What *duty* the Russian Commandant of Ganjah owed the Prince Viceroy of Persia it would puzzle the best casuist to explain; but this is a *façon de parler* in Persia.

from the lattice-windows of Aries, with his golden rays, gilded over the surface of the earth :

“ ’Tis spring! and she calls out, Who grasps the goblet?

“ For the perfume-shedding breeze stirs the clouds till they drop
their honeyed moisture ;

“ The pearly dews of the morning rest on the cheeks of the jas-
mine and rose.” *

The king, the asylum of justice, joyfully celebrated the auspicious festival, and decorated the breasts and shoulders of his courtiers with robes of gold tissue : the prince of the human race expanded his gold-scattering hand in Tabreez, and proclaimed anew tidings of generosity to this aged world. The Vicegerent of temporal and spiritual power, after the festival of the Nurooz, directed the face of energy to the transactions of State concerns ; and although the plunder of the sheep from the tribes of Karachehdagh, joined to the advance and retreat of the Russians in Makri in Karabagh, as well as the insidious suggestions of Baron Verdey to the Commandant, with proofs of the treachery, artifice, and corrupt practices of Tormasoff, were clearly demonstrated, yet, in addition to this, new snow arrived, that Tormasoff, putting in practice treachery and artifice against Suleiman Khan, Waly of Bazachuk, had adopted the appearance of friendship towards him, and testified a desire for an interview with him ; but that during the conference, Tormasoff, unawares, introduced a body of men, who arrested the Khan, and took him prisoner to Teflis. Now, notwithstand-

* The Persian poet, had he been acquainted with it, would probably have added this recommendation of Horace to his friend :

“ Illic omne malum vino cantuque levato

“ Deformis ægrimonie ac dulcibus alloquiis.”

ing the Prince's exact knowledge of all this, as he himself is incapable of violating a promise, and had engaged to send the Ka'im Makam to the frontier, that Minister, accompanied by several of the Ghooms, fierce as Mars, was ordered to hasten immediately, without delay or procrastination, to whatever place Tormasoff should appoint, and, divesting himself of all apprehension, meet the Russians wherever they should appoint. The Ka'im Makam was directed to rear the fortunate pavilion, in the exalted name of the august State, at a short distance from Tormasoff's encampment; and there, removing the curtain from before the face of the object of desire, proceed to explanations; when, having taken away the veil from the face of mystery, the Bride of Armistice, decorated with all her ornaments, should appear in full splendor in the midst of the assembly: but if the Ka'im Makam found Tormasoff's conduct to be the result of treachery and deceit, he was directed immediately to return: and if Tormasoff should carry his insincerity so far as to lay plans of treachery, hostility, or manifest an attempt to detain him, he was then to exert himself to the utmost, totally indifferent about putting him and the Russians to death, heedless that such an act might cause his own destruction and that of his retinue. The Ka'im Makam proceeded according to order; and Tormasoff, at first, pointed out three places successively for the interview, but suddenly repented: however, at last he definitively settled the Fort of Askeran, in that territory, as the place of meeting; whither the Ka'im Makam, acting in conformity to his instructions, proceeded without scruple. Tormasoff, also,

in his external deportment, besides observing the ceremonial of the Istikbal *, exhibited humble and submissive conduct, rendering the envoy marks of respect and attention which far exceeded all that could be imagined, without omitting a single particular of what polished society requires. The firmans † of both States being produced in a becoming and suitable manner, the basis for the articles of the armistice were laid down, according to the interests of both parties : there occurred not the smallest difference or excess in the style and titles of the sovereigns of the two mighty realms ; nor did a single point contrary to the settled rules and regulations happen on either side : however, Tormasoff at last swerved from Baron Verdey's declarations and his own written sentiments, relative to the sheep plundered in Karabagh : in addition to which, while the Na'ib-al-wazaret (*i.e.* Mirza Bazurg) remained at Askeran, the Commandant again despatched a Russian force to Makri ; so that when the Mirza learned the Russian claims for entering into possession of Makri, and the extent of those pretensions, he at the same time heard the following unsatisfactory and frivolous reasons and apologies : “ That previous to this, the Russian troops have “ occasionally occupied that territory ; that Makri “ is a district in Karabagh, and is now actually in “ possession of their troops : and so their claims “ and pretensions to it are well grounded.” The

* A procession formed to give a man of consequence the meeting ; and the more numerous this is, and the greater distance it advances, the greater the respect designed to be testified.

† That is, the credentials.

Na'ib, agreeably to the orders of his highness the Prince Viceroy, for this reason broke off the discussion relative to the armistice, and made preparations for returning. Tormasoff, again exerting himself to keep up appearances, at the time of the envoy's departure, increased, beyond all description, his demonstrations of attention, respect, and pomp of reception : but even if he had been desirous of treating them as he did Suleiman Khan, Waly of Bazachuk, he could have obtained no advantage, on account of the bravery of the intrepid Ghoolams composing the Mirza's retinue ; and the solution of the problem would not have accorded with Tormasoff's premises. Although, finally, Makri, after many vicissitudes of war and great loss of men on both sides, from the decrees of Fate and the sanction of Destiny, fell under the Russian power, Faty Aly Khan however obliged all the people of the place and of the neighbouring districts to remove to the opposite side of the Aras ; and, by the Prince-Viceroy's order, the government of Dizmar was conferred on and entrusted to him. The tribes and clans of Karabagh also, in order to escape from the losses they suffered from Pir Kuly Khan Kajar, who, by the prince's order, had repeatedly made plundering incursions among them, were dispersed in separate bodies, in the direction of Nakhshivan and other strong positions ; so that there remained not a trace of population in Karabagh, excepting Fort Panahabad, and four or five places of difficult access, situated in the mountains ; which they turned into fortified posts, and conveyed thither whatever was required for a permanent abode. Ibrahim Khan

Kajar (who had been appointed by the imperial Durbar, splendid as Saturn's, to guard the frontier along the Kur), and Aghur Lu Khan Ganjah, having made several incursions into Ganjah, and made many soldiers a prey to their swords, brought off the whole tribe of Irmaluy Ganjah, the most distinguished and opulent tribe of that country; and proceeded towards Sharur and Nakhshiwan.

CHAP. CI.

AN ACCOUNT OF VARIOUS EVENTS; AND OF THE ERECTION OF FORT ABBAS-ABAD, AFTER THE EUROPEAN MODE; WITH A DESCRIPTION OF THE SAME.

ABOUT the end of spring, when the steppe of Oujoon, through hope of the auspicious arrival of the exalted majesty of the King of kings, became an object of envy to the rose-bowers of Paradise, the eagle-faced standard took up its splendid abode in that region. Although at that period the Prince Viceroy honoured by his presence the steppe of Dukchan, yet, through intense affection, he proceeded with the greatest expedition, in the course of twelve hours, to the Istikbal of the monarch endowed with Jamshid-like virtues, and so accomplished his purpose of kissing the royal stirrup. On his arrival, the royal banners, bright as the heavens, were in the plains of Sultanieh; and orders were given to his highness Prince Muhammed Aly Khan to advance with a countless force of cavalry and infantry to Erivan: the prince therefore proceeded to the steppe of Karabaghlar in Nakhshiwan, where he waited the arrival of the Prince-Viceroy's fortunate train. His

exalted majesty, the shadow of the Almighty, did not permit the Prince Viceroy to remain long at the gracious presence ; and, on his departure, it was thus arranged--“ That the expeditions to Ganjah and
“ Gurjistan should for this year be laid aside, and the
“ Prince directed to execute measures necessary for
“ securing the frontier ; for which purpose the
“ Fort Abbas-abad (which was to be constructed
“ after the European manner) should be completed,
“ and put into a state of perfect strength, and abundantly supplied with all kinds of stores and means
“ of defence.”* The Prince Viceroy, therefore, exerted himself, agreeably to the tenor of the world-obeyed mandate. The triumphant prince’s engineers had received the principles of fortification in the European manner from Monsieur Lamy, the French engineer (who was unequalled in sagacity, intellect, and profoundness, and completely skilled in this science, as well as all others connected with mathematics and calculation) ; and had also learned from him the mathematical sciences, the way of forming lines, fixing the place of encampment, arresting the progress of the enemy by throwing up works of defence and entrenchments, and the construction of forts after the European manner. Having formed the plan of the fort, they laid the foundations of it. Ashraf Khan Damawendy, an ancient servant of the State, and who, by his defence of Erivan, when besieged by Godovitch, had attained eminent skill in these matters, was appointed to superintend the completion of this new place ; and in the course of three months the fort was completed ;

* Of this fort some remarks will be made in the Notes

in the description of which, it is sufficient to say, that Sir Harford Jones, Baronet, the Ilchy of the exalted English Government, on beholding the wooden bridge erected over the Aras and connected with the fort, seizing with his teeth the finger of astonishment, openly acknowledged (notwithstanding the enmity, exceeding all description, then subsisting between the two States of France and England), “ That perfect skill in fortification must be “ ascribed to Monsieur Lamy : truly he has not in “ all Europe his equal in that science!”* The same ambassador also observed: “ The ability to execute “ such a work, in so short a time, is peculiar to the “ powerful empire of Iran : truly in no other king- “ dom on earth would it be possible, in the course “ of two years, to erect such a fortress, and provide “ it so completely with all the requisite supplies !”

* I do most well remember this occurrence : my praise was extremely equivocal. The words were, “ Nothing like this could “ have been erected any where but in Persia ; and the execution of “ the work equals the design.” Monsieur L’Ami, no doubt, had given a very good plan for this fort ; but the prince added a little bit to the original design, and Ashraf Khan Damawendy added a little bit more ; and these additions were regarded by the Persians as the *chef-d’œuvres* of the whole. The fort was built on the left bank of the Aras, looking up the stream ; and on the right an outwork had been erected, so happily conceived, that if the enemy got possession of it, the fort was commanded by it. Poor Doctor Campbell, who was with me, and myself, had here a narrow escape. The prince insisted on my seeing tried one of the cannon cast in the arsenal at Tabreez. I had no great relish for this, as I knew the boring of these guns to be infamously incorrect. However, as the prince stood tolerably near the gun, and we were with him, we could not very decently move away. The gun was fired, made a tremendous report, and Campbell and I instantly felt the wind of some large body passing close to our heads ; and at the same time saw what we at first thought was a shower of grape-shot fall into the Aras. The fact proved to be, the gun had burst, as I had imagined it would.

CHAP. CII.

AN ACCOUNT OF HIS HIGHNESS PRINCE MUHAMMED ALY KHAN ATTACKING THE ENTRENCHMENTS OF HAMAMLU; AND OF HIS RETURN, AFTER MAKING A SUCCESSFUL INROAD ON SOME KOZAK TRIBES.

WHILST the Prince Viceroy halted at Nakhshiwan, he gave the triumphant Prince Muhammed Aly Khan a plan of operations, and detached his highness to the steppe of Abaran, in Erivan. On receiving this plan, the prince, on two occasions, ordered the champions distinguished by victory to advance on Hamamlu, under the command of Ismail Beg Damaghany (Ghoolam Pesh Khidmat Bashy of the royal court), and other enterprising leaders; who, having encountered Paratnagin, slew many of the Russians, and attacked them with great vigour. The illustrious prince was next ordered to chastise the refractory Shams-ud-deen Lu, and other tribes of Kozak and Ganjah; and also to give battle to General Nibalsin, who was posted in that country. The Prince Viceroy, actuated by fraternal sympathy and brotherly affection, traversed, with the rapidity of the dispersion of the Sabeans†, the whole distance, and accompanied his highness. Thus these two noble-minded princes, like two shining stars, each at the head of a division of the valorous army composed of musketeers and infantry, manifested a desire of capturing the entrenchments of Hamamlu: however, it so happened, that the army, during two successive days, encountered such violent rains as nearly exemplified the effects of Noah's flood, and thus

† For this dispersion, see Sale's Koran, and Notes.

the troops became unfit for active operations: the arms and ammunition of the victorious troops were rendered useless, by wet: the artillery waggons, from the deluges of rain, were buried in clay; and water played out of the musket-barrels, like so many fountains: while, in the mean time, the Russians were securely posted behind the walls of their towers and entrenchments, quite prepared for the assault. On this account, the Prince Viceroy, seeing that no advantage could result from the attack, did not allow his troops to make the attempt; and as he had another object in view, without stopping to blockade the place, he detached Prince Muhammed Aly Khan to Ganjah; and he himself, attended by happiness and prosperity, returned to Erivan. On the prince's arrival in Ganjah, he fell in with the Kozak tribes, and captured from them innumerable flocks and herds. General Nibalsin, on hearing this, with the Russian troops and the Kozak cavalry joined to that of Shams-ud-deen Lu, collected all his force in every direction, formed it into several divisions round the plunder that had been taken, and, being now quite prepared, begun the battle. The magnanimous prince detached divisions of his troops on every side, to meet the attack; and in the beginning of the action displayed such exertions as utterly amazed the beholders: at last, the Russians and their adherents being entirely discomfited, the youthful and triumphant prince, with the train attendant on the victorious stirrup, returned from that region to Erivan, crowned with complete success, bringing with them heads of foes, spoil, numberless captives, and abundance of plunder. As it had

been ascertained at this conjuncture, from the tenor of successive reports, that Tormasoff had returned from Sad Kalu to Teflis, it therefore became evident that, in consequence of the arrival of the hosts of winter, there was no probability of further active hostilities: on which the Viceroy sent Prince Muhammed Aly Khan, with most of the troops, to the royal Durbar; and earnestly entreated his majesty not to expose himself any longer to the privations of halting at Oujoon, a situation which, from intense cold, is unfit for winter-quarters; but to turn the royal standard towards the seat of empire.

CHAP. CIII.

AN ACCOUNT OF THE PROFESSIONS OF FIDELITY MADE BY SHAIKH ALY KHAN BADKOBAN, AND MUSTAFA KHAN SHIRWANY; AND OF IBRAHIM KHAN KAJAR BEING ORDERED TO THE BANKS OF THE KUR.

It has been previously stated, that Ibrahim Khan Kajar had been ordered to the banks of the Kur: the cause of which order was this. Selim Khan Shakaky and Husain Kuly Khan Bâdkoban, who were sheltered under the merciful shadow of the victorious empire, had obtained the honour of the royal audience in the steppe of Oujoon: the agents of Shaikh Aly Khan arrived also with representations from him, the general purport of which was, that some chief might be ordered with a strong detachment to Mughan: also, that money should be issued from the royal treasury to Shaikh Aly Khan, and to Mustafa Khan Shirwany, who now repented of his former misdeeds, and had united himself with Shaikh Aly Khan in allegiance to the exalted

empire, and in hostility to the Russians, and wished much to establish the power of Selim Khan in Shakaky: also, that Husain Kuly Khan having joined Shaikh Aly Khan, they should, in concert, assemble their Lezghee partisans in Kubeh, and with their united forces expel or destroy the Russians of that country. Although his exalted majesty, the shadow of God, placed no great reliance on these proposals, yet, in order to prove his attention to their wishes, he agreed to their demands, and appointed to this expedition Ibrahim Khan Kajar, with a division of the undaunted army, granting at the same time the necessary supplies. It was then arranged, that if evidence of true service should appear on the side of Mustafa Khan Shirwany, or if the propositions of Shaikh Aly Khan could be depended on, and either of them should sincerely desire his crossing the river Kur, he was to proceed in that direction, and not relax in giving them effectual aid and assistance: but in the opposite case, he should make an incursion into Karabagh, and conduct Husain Kuly Khan to Shaikh Aly Khan (with whom he was most desirous to form a junction); furnishing him at the same time with the requisite number of cavalry and the necessary funds. Ibrahim Khan, acting in conformity to these arrangements, halted some time at Aslanduz in Mughan, and sent some intelligent persons along with Selim Khan's agents to Mustafa Khan; but not the smallest sensation of the odour of sincerity greeted the senses of these messengers: he therefore sent off Husain Kuly Khan Bâdkobah to Shaikh Aly Khan, with a sufficient force of cavalry and the subsidy requested by him for the Lezghee

partisans: but as there did not appear from that quarter the smallest prospect of success, he then, agreeably to the prescribed plan of operations, made a hostile incursion into Karabagh; and having obtained riches, goods, commodities of every description, and herds and flocks surpassing all calculation, returned from thence to Aslanduz, where he remained until Pir Kuly Khan Kajar, who was in attendance on the Prince-Viceroy's victorious stirrup, was summoned from Erivan by the royal command, and appointed to defend the frontier of Mughan. The Vice Minister, Mirza Bazurg, was also ordered to take a division of the army, both horse and foot, from the royal camp, and deliver them over to Pir Kuly Khan; and to return, when he had properly arranged affairs in Dizmar and Karachehdagh. The Ka'im Makam punctually executed these orders, powerful as those of Destiny; and Ibrahim Khan Kajar having been summoned to the heaven-resembling Durbar, came to the royal camp. Pir Kuly Khan, immediately on arriving in Karachehdagh, proceeded with the victorious troops to Karabagh, in concert with Hajy Muhammed Karaguzlu, governor of Karachehdagh. On crossing the Aras, he made a rapid advance towards Mehedy Kuly Khan, governor of Karabagh, and the Russians stationed in the Fort of Askeran to defend that country; and proposed to himself to make them taste the draught of extirpation and conquest. Although the victorious troops appeared as if scattered about in the environs of the fort, in the hope of tempting the garrison to come out and give battle, yet the enemy did not venture on such a measure, or move a single

step to meet them in the field. Pir Kuly Khan therefore proceeded from thence to plunder and harass the other strongholds along the River Tatar. On arriving at the first of these fortified posts, considering that the clans of Jabreellu had placed all their wealth, cattle, and most of their families in this first post, which was situated in an exceedingly steep and strong position, and also that the people of the place had discharged several shots at the tiger-capturing troops, Pir Kuly Khan ordered the champions of the faith to take it. These brave men, without bestowing a thought on the difficulty and steepness of the road, or on the strength of the place, during three successive hours kindled the flames of hostility with the flashing of their sharp-edged swords, and, after repeated assaults, took this fortified post, by manly charges, by the devouring flame of the drawn sword, and by the lightnings of the musket: the inhabitants of the place were totally destroyed, the men being consumed by the merciless sword; the women and children strung in the noose of captivity. Their herds, flocks, stores, and wealth, were carried away; so that of all their former opulence, which surpassed the limits of calculation, not a single thing was now left remaining. After this, Pir Kuly Khan raised the standard of departure for Karachehdagh; and at the same time orders were given to him to send a body of troops, to bring by force, to this side of the Aras, a tribe of the Chabbiyanhu of Karachehdagh, who had passed over into Karabagh, and there pursued the reprehensible path of vacillating obedience. Pir Kuly Khan, acting according to these instructions, obliged

them, with the tribe of Yusefanlu, to remove ; and conducted both to this side of the Aras. When the result of the expedition was represented to the Prince Viceroy, from respect to the reputation of True Religion, positive instructions were issued to Hajy Muhammed Khan to ransom the prisoners, whether Shias or Sunnis, from the victorious troops, and restore them to their families.

CHAP. CIV.

AN ACCOUNT OF HOSTILITIES BETWEEN THE VICTORIOUS TROOPS
AND THE WAHHABEE ARABS.

AMONG the victories obtained this year by the prudence of the unequalled sovereign's Ministers, is to be mentioned that over the Wahhabees. Whereas, according to what has already been related, the march of the Heaven-aided army, by way of Bussorah and Bagdad, was contrary to the policy of the Othman Ministers, and could not therefore be effected, the Government of Iran resolved that the troops should proceed by way of Muskat, to make war on that people. By various acts of liberality they inspired the Imam of Muskat with great hopes, so that he also, girding his loins with the mantle of obedience and zeal, collected all his forces. Prince Husain Aly Mirza, governor of Farsistan, appointed a body of troops, commanded by Sadik Khan Afshar, to advance, on this expedition, by way of Muskat, with instructions to cooperate zealously with the Imam. From the tenor of the representations addressed to the Prince, it appears, that, on the arrival of the victorious troops on the confines of Saud's territories, the conflagration

of battle and slaughter, in different encounters, blazed on both sides; and that in these skirmishes many of the Wahhabees were slain, some of their forts fell into the hands of the victorious Government, and several of their chiefs were either slain or made prisoners.

CHAP. CV.

AN ACCOUNT OF TORMASOFF ARRESTING SULEIMAN KHAN, GOVERNOR OF BAZACHUK; AND OF HUSAIN KHAN, COMMANDER OF AKHSAKAH, BEING DEFEATED BY THE RUSSIANS,

THE Russian General Tormasoff having advanced with a considerable force to the confines of Teflis and Bazachuk, sent this message to Suleiman Khan, governor of Bazachuk: "Let us meet to hold a friendly conference, and lay open the doors of peace and prosperity to our mutual fortunes:" but secretly, in the way of fraud and deceit, he prepared the means of seizing the Khan's person. When the interview was concluded, through the co-operation of some persons in Bazachuk who, to all appearance, were zealously devoted to the governor, but who, in reality, had entered into a compact with Tormasoff, the latter posted himself in the ambush of fraud and deception, and taking Suleiman Khan prisoner, carried him off to Teflis. After some time, he appointed certain Russian officers to convey Suleiman Khan, as prisoner, by night, from Teflis to Petersburg; but he one night, at an entertainment having learned this project, by consummate prudence extricated himself from the assembly, and fled, with a few persons; and, by the

most ingenious measures, and changing his dress, passed through the gates; outside which, having found a horse and guide prepared, he set off with the greatest speed. It is said by the wise,

- “ Give not the meed of wisdom to him who avoids the net of
misfortune,
“ But to him who, when fallen into the snare, delivers himself
from it by force of reflection ;
“ Who, taking Reason on board for a pilot, and hoisting a bold
sail,
“ Steers the bark of his life through the whirlpool of destruction,
to a secure haven.”

In short, Suleiman Khan reached the district of Akhsakah, and despatched his Diwan Begy, Suleiman Beg (his relative and zealous friend), to the imperial court, the asylum of the world. He entreated that a distinguished firman might be issued to Husain Khan Sardar, and Sheriff Pasha, governor of Akhsakah; and also that an order should emanate from the court magnificent as heaven, to assist him with the necessary funds for equipping a force. His requests met with acceptance; and Husain Khan Sardar, pursuant to royal orders, set out for Akhsakah with much treasure and many brave soldiers. On the Sardar's arrival, there came to him some inhabitants of Kartil and Kara Kulkhan, who had been reduced to the greatest affliction by the evil conduct of the Russians, and who now expressed their wish that he should order Liwan Mirza (son to the Waly of Gurjistan) to repair to that country. Husain Khan Sardar granted their request, and deputed him to Kartil with a suitable retinue. After this, Suleiman Pasha came to Bazachuk, and fought several times against the Russians of that country; many of whom were slain, and the others retired discomfited

and dispirited, so that in the district of Achuk only one fort remained in their possession. Liwan Mirza also, on arriving in Kartil, assembled a numerous force of the inhabitants of Kartil Dawas and Kara Kulkhan, and exerted himself zealously in carrying on hostilities against the Russians. But Sheriff Pasha, governor of Akhsakah, who, until that moment, had never been secure from the aggressions of the Russians, and was continually exposed to the attacks of Selim Pasha, the former governor, who had entered into a treaty with them, now found his condition in every respect free from embarrassment, by the assistance he received from the victorious State and from Husain Khan's expedition. When Husain Khan reached Akhsakah, as he confidently reckoned on the due arrangement and order of Sheriff Pasha's affairs, and counted on his measures for guarding his frontier, he no longer observed the maxims of prudence and vigilance, nor ever posted picquets in the approaches and roads: however, it appears Sheriff Pasha's affairs were still in disorder; for a Russian division advanced unperceived, during the night, by a route in which no picquets had been placed; and coming on the Sardar by surprise, made a general discharge of musketry and artillery in the vicinity of the camp*.

* The Russians, on this occasion, were on the point, not only of capturing the Sardar, but also a Georgian lady who was with him in his tent. The Sardar was very old, and more than very plain; and the prince, speaking of the business to me, made a sort of bon-mot in Persian, by saying, the Sardar escaped *captivity*, and the lady missed a *release*. I must however do my old friend, the Sardar, the justice to say, that a braver, more generous, hospitable old gentleman never existed;—but to these good qualities, there were some serious moral drawbacks.

The Sardar and his army were quite unprepared for such an untoward event; and were some awake, some asleep. In this state, being thrown into the greatest disorder, they quitted their camp; which the Russians entered on one side, and commenced a general plunder. At this moment, Mirza Aly Nakky Khan Fandarsaky of Asterabad charged them with his division, and, grappling with them like a fire with brambles, gave them a severe check, and obtained many heads, much spoil, and arms. The Russians on this retired; and Husain Khan Sardar also, not judging a longer continuance in that country to be advantageous, withdrew, in order to concert future measures against the Russians, and arrived at the Prince-Viceroy's camp. On the return of Prince Muhammed Aly Khan to Oujoon, attended by his forces, the Sardar entreated that a division of Sarbaz, Ghoolams, and musketeers might be appointed to accompany him to reduce some of the entrenched posts in Pembak. The Prince Viceroy agreed to his request; and assigned for this service Muhammed Beg Kajar Afshar, the general, and Kasim Beg, commander of the Ghoolam musketeers; who therefore, with their forces, accompanied the Sardar. On the 23d of Ramazan, the troops of the expedition urged on the charger of hostile incursion to Kara Kilisia in Pembak. Although the snow and ice blocked up the roads, and notwithstanding the intensity of the cold was such that the blood was nearly frozen in the veins of the soldiers, the infantry traversed in one day and a night a route of twenty-seven farsangs†. At eight farsangs from Pembak,

† That is, near 108 English miles. Reader! if you believe this, recollect it as the most wonderful march on record.

having drawn out in order and regularity their army in array, they renewed their march, and arrived two hours before morning-break, at the entrenchments of Hajy Kara, where they halted a short time. The Sardar there sent out five scouts from the Sarbaz to the vicinity of the Russian entrenchments, to bring him intelligence, and procure every information, so that he might acquire an accurate knowledge of their acts and designs, their proposed point of attack, and all requisite particulars. These scouts*, having met two Russian picquets outside the entrenchments, took them alive, and brought them to the Sardar; and he, being apprehensive that the capture of the Russian picquets might cause the enemy to be on the alert, as soon as morning drew near, advanced with his whole force against the works. The Russians were standing watchfully at their post; and as the troops came up, it being still dark, they began to pour on them flames of hostility, and exerted themselves vigorously in the fight and contest: notwithstanding this, the foe-subduing troops made a general assault in all directions, entered the entrenchments, and, without leaving the Russians any way of escape, encompassed them like a circle. Thus they took by storm these exceedingly strong entrenchments, furnished with two pieces of cannon, which were contiguous to the fortified posts of many Russian divisions, and to several villages full of Armenian musketeers, and several thousand cavalry posted at Ikun. They slew all the Russians found in the entrenchments; and took away, as prisoners, the families and

* This is most literally translated.

children of the adjacent Armenian village. In short, they delivered themselves up to slaughter, plunder, and burning, until sunrise; and as many Russian soldiers had concealed themselves in the houses of the Armenians, they set them all on fire, and kindled the flames of destruction under the foundation of their existence; returning, crowned with complete success, after spiking the guns, and with the wealth, flocks, and herds of the Armenians, and various sorts of plunder. The Russians of the entrenched post nearest to Hajy Baba, imagining that by threatening an attack they might intimidate the victorious champions and probably recover the plunder, followed them some little distance; but on the Ghoolam Tufungchees turning round and discharging their field-pieces, the range of which exceeds that of the camel-guns, several of the Russians were slain and others wounded, so that the remainder turned back to their post without attaining their object. The Sardar, by the result of this expedition against the Russians, cleared himself from censure†; and bringing with him the heads of the slain, the prisoners, and much plunder, returned with suitable splendor to the presence of the Prince Viceroy, who munificently recompensed all employed on this service, in proportion to their respective grades.

† On having before been caught napping.

CHAP. CVI.

AN ACCOUNT OF MALCOLM BEHADUR'S ARRIVAL, AND BRINGING WITH HIM TO THE COURT, THE ASYLUM OF THE WORLD, A TRAIN OF ENGLISH ARTILLERY, WHICH HE DELIVERS TO THE PRINCE VICEROY.

AMONG the numerous means adopted for repelling invasion, and important methods employed for discharging flames and hurling thunderbolts (a science which has at no period been current in Iran), the most remarkable is that of the English artillery train, one of which, along with skilful English gunners, balls, and abundance of requisite stores, General Malcolm Behadur brought, by way of Hindustan and Farsistan, to the court, magnificent as the heavens. Shortly after, Captains Christie and Lindsay, of the artillery, who were eminently distinguished and celebrated for intelligence and decision of character, accompanied by some others, were, by the envoy's, Sir Harford Jones's prudent suggestions, and the royal command, transferred, along with the artillery, to the Prince Viceroy. The above-mentioned captains, Christie and Lindsay, and the other persons of their train, who were all perfectly skilled in their respective departments, were ordered to remain at Tabreez; and the Prince Viceroy committed to Captain Lindsay, who was endowed with profound understanding, the organization of the government artillery. The prince also appointed a body of Iranians to receive instructions from the English gunners; who though students at present, yet, through their exertion and energy, which defies all description, exhibit a model for the management of cannon, and display such perfect

intelligence in that department, that they load and discharge seven times in the space of one minute, and keep up an uninterrupted volume of smoke.

CHAP. CVII.

AN ACCOUNT OF THE MANAGEMENT OF AFFAIRS ALONG THE BAGDAD FRONTIER BEING ENTRUSTED TO THE PRINCE VICEROY.

As Abdurrahman Pasha of Baban, governor of the Fortress of Chulan, had formerly resorted to the protection of the Iranian Government, the Othman Ministers, who were always apprehensive lest, through his means, the Persian Government should endeavour to get possession of Bagdad, this year appointed Halet Effendi, the former* Reis-al-Kitab (Under Secretary) of the Othman State, to conciliate and soothe Abdurrahman Pasha, and to put Suleiman Pasha, who kept no measures with either Persia or Turkey, to death. His highness Prince Muhammed Aly Mirza, governor of Kermanshahun, Luristan, and Arabistan, on whom depended the settlement of Abdurrahman Pasha's affairs, and those of his hostages, felt no inclination to second this measure: on the contrary, from the high mind natural to youth and royal birth, he was disposed to save him, notwithstanding the prince disapproved of many of the measures of Suleiman Pasha. His majesty however, for various reasons, regarded any assistance rendered the Pasha as being contrary to the rules and maxims of friendship due to the

* Reis Kitab is, literally, Head Writer; but the Reis Kitab is the Chief Clerk in the Reis Effendi's or Secretary of State's office, and answers pretty much to one of our Under-Secretaries of State.

Othman Government; and therefore determined that friendship with Turkey should be so strictly kept in view, that neither injury nor offence might arise between the Governments of Turkey and Iran. The Prince Viceroy was therefore ordered, in concert with Prince Muhammed Aly Mirza, to decide on these important concerns, and see that no invasion of that kingdom should take place. Halet Effendi, agreeably to his orders, deposed Suleiman Pasha, through the aid of Abdurrahman Pasha; who also having engaged in battle against him, took him prisoner, and put him to death; after which, without waiting for a firman from the Porte, he gave the appointment to Abdallah Aka, a Georgian, one of the former Pasha's dependants. Halet Effendi, on beholding Abdurrahman's selfishness and want of principle, became exceedingly angry, and changed his preceding conduct towards him: which Abdurrahman Pasha not being able to endure, treated him contemptuously in a general assembly. Shortly after this, he despatched to the royal Durbar, Ahmed Aka, one of the most distinguished personages of Irak Araby (and formerly styled Ahmed Chellaby), to explain the degree of his zeal and attachment towards the immortal empire. As the frontier concerns along the whole line of the Othman territory bordering on Persia were, pursuant to the royal decree, committed to the Prince Viceroy, therefore Yason Zadeh, Abdul Wahib Effendi, the Turkish ambassador, (whose arrival at the Durbar, resplendent as the mansions of Saturn, shall shortly be noticed by our descriptive pen,) was ordered to reside in attendance on the prince:

and as the prince was uniformly desirous of increasing the amity between the two States, and of breaking up the road of discord laid out by the disturbers of the existing friendship, he was commanded, at the same time that he paid the closest attention to whatever occurred on the Bagdad frontier, to arrange and settle definitively the important interests of the Border Government of his highness Muhammed Aly Mirza, governor of Kermanshah, Arabistan, and Luristan. As there remained in Azarba'ijan no matter of sufficient importance to arrest his majesty's auspicious notice, the royal standard, lofty as the heavens, was put in motion, and ultimately covered Teheran (the seat of empire) with the rays of its glory.

CHAP. CVIII.

AN ACCOUNT OF TORMASOFF SETTING OUT TO SUBDUE AKHSAKAH;
AND OF HIS BEING DEFEATED BY SHERIFF PASHA.

AFTER the return to the seat of splendor of the royal train, effulgent as the stars, the Russian chief, Tormasoff, observing the country unoccupied, took advantage of the opportunity, and, having assembled a numerous army, prepared to reduce Akhsakah; summoning to his aid the troops he had raised for the purpose of subduing Bazachuk, and encamped with his whole force in the vicinity of the city and fort of Akhsakah. Selim Pasha, the former governor (Waly) of Bazachuk, who was always pursuing the path of hostility against Sheriff Pasha on account of the government of Akhsakah, on hearing this intelligence, having his mind impressed with

zeal for the true religion, abandoned his opposition and enmity, and sent his son with a considerable force to assist Sheriff Pasha; he himself at the same time making preparations for carrying on active hostilities against the invaders. Tormasoff and his Russians, on a night when the mantle of the lofty firmament had overspread the coruscation of the fiery stars and the hosts of darkness had enveloped the surface of the azure vault, made a general assault, three hours before dawn, in all directions, on the city, and obtained an entrance by main force. Aga Kuluyan, Suly Beg, and other brave men, with Sheriff Pasha, governor of the place, made a brave resistance. The furnace of battle blazed till two hours before dawn, and the hands of the champions of the faith were constantly sporting with musket-balls: at that hour the affair was changed from the showering of bullets to blows with the sword and thrusts with the spear; for the army of the True Believers then came to close quarters with the Russians; so that Tormasoff and his army, being routed, traversed the valley of adversity; and Sheriff Pasha, with the forces of Akhsakah, forced them out of the city, and drove them one parasang from it. The victorious troops were afterwards, by the exertions of Ameer Pasha, the Seraskier, joined by reinforcements from Erzeroum and the adjoining districts; and in two or three days, the Russians also, having repaired their losses and collected their whole force, girded their loins from all quarters to take Akhsakah by storm; so that both sides were, like salamanders, encompassed by flames. At last, however, the Turkish troops, having tucked up the skirts of resolution on the

loins of courage*, through repeated attacks with their swords, and the unceasing projection of musket and cannon balls, so defeated and dispersed the Russians, that the bond of discipline in that numerous, foe-chasing host was rent asunder. On sustaining this defeat, they abandoned their camp, and formed a junction at three or four parasangs from Akhsakah.

When these joyful tidings were conveyed by fleet couriers to the Prince-Viceroy's Durbar, splendid dresses from the royal treasury were bestowed on the bearers of them; and were also sent to Sheriff Pasha, and the other brave chiefs and orthodox champions of that region. Sheriff Pasha, in addition to a dress resplendent as the sun, was honoured by a jewel-ornamented dagger, the dazzling brilliancy of which eclipsed the splendor of the heavenly bodies: he also obtained from the royal stable a steed swift as the wind, and ornamented with a golden saddle and furniture.

CHAP. CIX.

AN ACCOUNT OF THE LAMENTED DECEASE OF THE PRINCE-ROYAL'S PRIME MINISTER, MIRZA MUHAMMED HASAN, ON THE TWENTY-SECOND OF MUHARRAM.

THE delights of this world are mixed with pain: the sweets of it are blended with bitter. The young plant does not rear its head beside the stream

* This expression in the original, though figuratively put, is easily understood. The garments of the Turkish soldiers are long; and when they are engaged in any thing which particularly requires energy or activity, they divide the front skirts of the garment, and tuck it back under their girdle or Kemmer-band.

of Time without suffering from the withering and calamitous gales of autumn; and the celestial crescent, in the fulness of her glory, is subject to the woe of eclipse and malignant aspect*: the heavens, on the decease of the youthful, fan the funereal fires of the aged; whilst the aged, through the loss of the youthful, raise the flame of lamentation to the vault of heaven: the proud sphere cauterizes the gangrened wounds: treacherous Fortune, with the sparks of her disastrous constellations, sears the desponding hearts: she is frequently altogether regardless of the innocent, and inflicts a thousand wounds in a thousand ways, seldom administering a healing application.

The scope of these melancholy reflections is this: that the Prime Minister, the illustrious and virtuous Vizir, Mirza Muhammed Hasan, who had been this year honoured above his equals and contemporaries by the glorious distinction of being appointed Vizir to the unparalleled Prince Viceroy, (some part of this eminent Minister's admirable manners, with some eulogiums on his praise-worthy qualities, have already been recorded by the Historian's pen,) being indisposed for several months, lay stretched on the couch of weakness; and the physicians had recourse to many drugs to effect his recovery, but their skill was useless.

“ To counteract the will of God, the Messiah's breath is unequal.”

At last, on the 22d of Muharram-ul-Haram, he wrapped himself in the holy mantle of the sanctuary of

* This alludes to that position of a star or planet in Astrology which denotes death or calamity.

divine union, and exclaimed joyfully, "Here I am!" † he found himself in the presence of the object of his love! ‡ The aged sphere, in its lamentations over the decease of this youth, shed from its eyes the lucid tears, like falling stars; and the Prince-Viceroy's splendid moon of spiritual and temporal power, from this grievous event, became totally eclipsed. His excellency the Ka'im Makam, on beholding his son's inevitable doom, poured out floods of tears: in short, tyrannic Fortune, by this sad event, plunged the whole world into the fire of woe and affliction. The spirit of the deceased was soothed, however, by the constant reading of the oracles of the Omniscient King (*i.e.* the Koran), and the distribution of food to the poor and to the orphans. By the Prince-Viceroy's orders, his Minister's pure bier was confided to the care of Najf Aly Khan Garus; and, as he had been his friend and associate during his life, so he commanded his corpse to be conveyed, with suitable preparations and

† These lines allude to the ceremonies practised by the Pilgrims, on their approach to Mecca. When at a certain distance, they assume the pilgrim's dress, a white mantle, and exclaim, "Labbayk!" *i.e.* "Here I am! I wait your commands." 'Object of love' here means God.

‡ I knew this amiable and able nobleman from a child, in 1786. His death was a sad loss, both to his master and to Persia. I sat up with his poor father, in a small room between the public and ladies' apartments, at his house, throughout the night of his son's decease; and I shall never forget the piercing cries which every moment reached us from the Harem, nor the silent anguish exhibited by Mirza Bazurg, nor his every now and then laying hold of my hand, and saying, in an under voice, "My dear! you knew him—you knew him." I did not leave Mirza Bazurg till long after day-light, nor before I had persuaded him to let himself be put to bed.

honour, with readers and chanters of the Koran attending, to Meshed the Holy, to the exalted Negef, on which for ever rest blessings and benedictions! At the same time other important concerns were entrusted to Najf Aly Khan, the detail of which is foreign to our object.

CHAP. CX.

AN ACCOUNT OF A DIVISION OF THE SARBAZ BEING ORDERED AGAINST THE RUSSIANS OF SHAIKHAWEEZ; AND OF THE RUSSIANS BEING COMPLETELY DESTROYED BY THE SARBAZ.

IN the midst of winter it was represented to the devoted Ministers of the illustrious and splendid Vicegerent of temporal and spiritual power, that the Russian troops, having obtained provisions and supplies from Karabagh and the other countries under their power, had collected a force in the village of Shaikhaweez, an exceedingly strong position, and were now about removing them to Makri. The victorious prince, regarding the dispersion of that assemblage of infatuated persons as an important object, ordered the division of Muhammed Beg Kajar, the Sarhang, with the division of Hasan Khan Dambaly, to take the strong post of Shaikh Aweez; and at a time when, from the severity of winter, all the mountains were covered with snow. These troops were commanded to cross the Aras with the greatest expedition, in the hope of surrounding the place, and taking it by surprise. This so far succeeded, that the inhabitants received notice from the Armenians and Russians only at the instant

they beheld themselves entangled in the meshes of the net of calamity. Fifteen persons had time to take up arms and weapons of defence; and retired to the roof of a church in one quarter of Shaikh Aweez, where they fortified themselves, and began firing on the assailants: the remainder of the inhabitants fell into the hands of the enterprising Sarbaz: some were slain by the musket-ball; others were dragged forth by the collar, and beheaded like sheep in the midst of a village: several of them fled, and concealed themselves in a house; on which, the Sarbaz, setting fire to some grenades made by the English, threw them through a window into the midst of the house. The grenades exploded; and the people were no longer able to remain inside, but ran out; on which the Sarbaz seized and beheaded them: so that the whole population was slain, with the exception of two or three persons who had taken to horse and fled at the first onset. None others escaped with life; and Shaikhaweez was completely plundered. In this affair, three or four only of the Heaven-aided force fell in the contest. The heads of the slain were fixed on the points of lances, and brought to the victorious stirrup. In return for this important service, the Sarbaz were distinguished by the munificence of the Vicegerent of temporal and spiritual power.

CHAP. CXI.

THE EVENTS OF THE FORTUNATE YEAR 1226 (A. D. 1811): THE ARRIVAL OF ABDUL WAHIB EFFENDI FROM THE OTHMAN STATE, TO THE COURT MAGNIFICENT AS SATURN'S.

THROUGH the auspicious approach of the triumphant Nurooz*, the aged world resumed its youth; the gentle breezes again returned; the Sary, and the thousand-songed minstrel, poured out their strains on the rose-bush. The exalted monarch, on completing the festival of Nurooz, devoted himself to terminating the important concerns of the State, whether near or remote, and raised his triumphant standard to the ninth heaven. At this time the Yasonjy-zadeh, Abdul Wahib Effendi, appointed ambassador to Erivan by the Othman Government, arrived at Tabreez about the end of Zy-hajjah-ul-Haram, and, by the Prince-Viceroy's orders, the dis-

* We may safely consider the celebration of the Nurooz to have taken place in the very earliest times of the Persian empire. The processions in bas-relief at Persepolis are, I think, evidently a representation of the gifts and ceremonies which took place at the Persian court on that occasion. It may happen that some of my readers may not know that the celebration of the Passover and the celebration of the Nurooz take place precisely at the same period; and that both festivals were instituted to mark the commencement of the new year, though the Jewish one was also appointed to commemorate a more important event. Forster says, that "the day of its commencement (*i. e.* the Passover) should to "the Israelites be the commencement of the first month of the "year; the period, or epoch, from whence all their future computations of time should have relation, as to its beginning. It "appears, from subsequent passages, that the actual period or "point of time was that of the sun's crossing the equinoctial line "in the spring; being, according to our reckoning, on the 21st of "March, on what we call the vernal equinox; when the sun, by
" the

tinguished men and nobles of Tabreez went in procession to receive him; and he afterwards next obtained the honour of kissing the royal carpet. In the beginning of Muharram-ul-Haram, Sir Harford Jones, Bart., the English Ilchy (who was in attendance in Tabreez upon the victorious prince's Heaven-aided train, and particularly distinguished by the Prince-Viceroy's multiplied attentions and favours), pursuant to the dictates of sincerity, concord, and union, gave the ambassador a princely banquet, on which he spread the board of hospitality, and displayed all kinds of attention to his guests. Tables covered with whatever was excellent, fireworks, joy and festivity, prevailed to such a degree, that the Prince Viceroy bestowed the highest praise on Sir Harford for the magnificence of his entertainment: in fact, the English Ilchy had not his equal in the world in point of accomplished manners,

“ the equal division of its rays, causes equal day and night all over
 “ the world. The name of the month, in the pre-existing Jewish
 “ Calendar, was Nisan; afterwards, as appears by other passages,
 “ it was called Abib †; but subsequently its old denomination of
 “ Nisan was made use of.”—FORSTER'S *Scriptural Tracts*, privately printed. Vol. ii. page 13. *Observat. Last Supper.*

I find, also, that the inhabitants of the Island of Ceylon, according to Robert Knox, an Englishman, who published an account of the island in 1601, speaking of the reputed miraculous impression of Adam's foot on the peak, says: “ Et généralement vers le
 “ commencement de leur nouvelle année, *qui est dans le mois de*
 “ *Mars*, les hommes, les femmes, les enfans, vont à cette grande
 “ et haute montagne pour y faire leur dévotions.” I have not the original by me, and therefore I quote from *Ancien. Relat. des Indes et de la Chine*, p. 135.

† Abib, an ear of corn, significant of the barley crop, which in that climate ripened in the month of Nisan.

and stood unrivalled in sincere attachment to the interests of the two exalted States of England and Iran, and was alike eminent in the qualities of benevolence and sound reflection. The Turkish ambassador having passed a few days in Tabreez, departed to Teheran, the seat of empire; where he visited the Heaven-guarded threshold of the climate-conquering sovereign. On being honoured with the distinction of kissing the royal carpet, he presented regal presents with amicable Letters, and became honoured by his majesty's manifold inquiries: and having listened with profound attention to the kind words and heart-captivating expressions of his majesty's gem-dropping tongue, which strengthened and increased the bond of friendship between both States, he appended those precious jewels to the ear of his understanding. The ambassador continued for some time at the royal threshold, always favoured by the king's munificence, until he obtained permission to take leave. He was then directed to reside for some time near the Prince Viceroy; and on his return to Tabreez, he was honoured by being retained in service and attendance on the prince's victorious train.

CHAP. CXII.

AN ACCOUNT OF THE ARRIVAL OF SIR GORE OUSELEY, BART., AS
AMBASSADOR TO THE COURT, THE CENTRE OF THE HEAVENS.

THE English Government having given a final audience to Abdul Hasan Khan, with every mark of honour and distinction, allowed him to return; and

appointed Sir Gore Ouseley, Bart.* accompanied by his wife, to succeed Sir Harford Jones at the court of Iran: having also transmitted by him the ratification of the treaty concluded between Sir Harford Jones and the Persian Government, they thus manifested their good faith and adherence to their engagements. The news of the arrival of the ambassador along with the Envoy of Iran having come to the royal court, Mirza Bazurg, the Mustafy (secretary), was appointed his Mehmandar. The time of his arrival at the royal threshold drawing near, and the favourable time for a voyage by sea being nearly terminated; as Sir Harford Jones, who had been sent by the English Government, and summoned home at his own desire †, requested leave of departure from the imperial Durbar; agreeably to his wishes, after receiving favours beyond the power of language to describe, he was permitted to depart, and Letters expressive of perfect esteem and union with the English Government were transmitted by him: it was also settled, that on the arrival of the new ambassador, another envoy should

* There are several lines of the MS. much injured with seawater; so much so, that it has been with difficulty any thing can be made out.

† When Earl Minto, the Governor General, conducted himself towards me in the unwarrantable manner he did, and when I had signed a Treaty of Subsidy to Persia for which I had no authority in my Instructions, I thought it but decent, by resigning my appointment, to relieve His Majesty's Government from any awkwardness that circumstance might occasion, as to their decision between Lord Minto and myself; and to manifest a desire, if the Preliminary and Subsidiary Treaty was disapproved, to return to England, and account for my conduct as speedily as possible. Reader, the subsidy granted to Persia by my Treaty was confirmed, and increased one-fifth! and my resignation was accepted.

be sent to the English Government. In truth, the attentions shewn by the Government of Iran to Sir Harford Jones, Bart., exceed the power of description, and their enumeration would cause prolixity. Among the many instances is the following : That Sir Harford having obtained permission to use, as the device of his seal, the Lion and Sun, which is the device of Iran, a royal firman was issued, that this device should be peculiar to him, and not be conferred on any other person*. A second instance was this ; that a Chelenk †, which in English they call an Aigrette, being granted to him, should crown him with glory. In like manner, on arriving in the Prince-Viceroy's presence for the purpose of obtaining permission to depart, he was distinguished in such a manner, that no individual of the faithful and approved servants had ever attained to the same degree of notice. On his setting out, the Ministers and courtiers of Iran, who had conceived such profound attachment to him ‡

* * * * *

and departed by way of Istamboul. The royal standard also moved from the seat of power to Sul-tanieh ; at the same time that several divisions of the troops, with Ismail Beg, Ghoolam Peshkhidmat Bashy, many Sardars and chieftains, proceeding in advance of the auspicious standard, arrived in the Prince-Viceroy's presence.

* See Appendix.

† The word is mentioned in Southey's Life of Nelson.

‡ In this part, the MS. is illegible for nearly three lines.

CHAP. CXIII.

AN ACCOUNT OF THE EXPEDITION OF THE VICTORIOUS ARMY TO
BALOOCHISTAN.

As the Balooch who inhabit the mountains of Bazer and Jiraft (which properly belong to Kerman) possess in those mountains strong positions, these two cantons have on that account been attached to Baloochistan : and as from the other cantons of Kerman, to Benfahal, their great stronghold and capital, there extends an immense desert, totally destitute of water and cultivation, through which it is difficult for an army to pass, these people for a long time paid no taxes to the royal government. From the same cause, during the Zend dynasty, on some occasions they were subject to incursion, ravage, and captivity ; and during the present period, although they sometimes brought a trifling Peishcush to his highness Ibrahim Khan, governor of Kerman, they never submitted to pay a regular tribute : for this reason his highness appointed Abdul Hasan Khan Garus, with a division of the army, to proceed to that region. From the tenor of the representations transmitted by his highness to the royal Durbar, and which were submitted to the perusal of the writer of these pages, it appears that Abdul Hasim Khan, by a rapid movement, advanced by surprise to the vicinity of the fort : on which a considerable number of the Balooch, taking post outside the walls, endeavoured to prevent their further progress ; but the intrepid cavalry and fire-showering infantry, by a slight effort, utterly discomfited them, and either slew or took the greatest part

prisoners. Those who escaped the sword flying towards the fort, the undaunted champions of the Faith, being mixed with the discomfited troops, entered the place along with them; so that the inhabitants, having lost all power of resistance, and making the collar of obedience and submission the embellishment of their existence, sent their chiefs to Kerman, who settled the foundations of imposts and taxes, in such a manner, that hereafter their allegiance to the fortunate empire should be regular, and their persons and property secure.

CHAP. CXIV.

ACCOUNT OF THE EXPEDITION TO HERAT.

ALTHOUGH Firooz Mirza, the Afghan, established *public prayer** and a mint in the illustrious sovereign's name, he nevertheless extended the hand of oppression to the wealth of the merchants, travellers, and inhabitants of Herat, and threw open the gates of injustice before the face of the afflicted. Such conduct, therefore, was followed by complaints to the royal Durbar. His highness Prince Muhammed Aly Mirza, governor of Khorasan, also sent agents to the royal court, soliciting leave to proceed to Herat, and requesting that an expedition be ordered against that place. Agreeably to his highness's desire, the order was given; and a division of the army, with suitable preparations and necessary stores, marched on this expedition.

* That is, ordered the Kotbeh to be recited on Fridays, for the king.

APPENDIX,

No. I.

TRANSLATION OF THE FIRMAN

GRANTING TO SIR HARFORD THE ROYAL ARMS OF PERSIA.

POWER BELONGS TO THE ALMIGHTY.

THIS IS THE HIGH AND FORTUNATE COMMAND—

LET the Exalted in Dignity, the Elevated in Rank, the Asylums of Splendor and Nobility, those ever accompanied by heroism and lustre, the sources of distinction and pomp, the essences of sincerity and good faith, Our Mighty Vizirs, Exalted Peers, and the Ministers who execute our decrees, the Princes, Beglerbegs, Governors of Countries, the Commandants of Frontiers, the administrators of important concerns and affairs in Our Imperial well-guarded Realms, who become ennobled by the boundless grace of our Royal solar-like purpose—let these all know, That, by these Presents, at this period, marked by good fortune, the Chief of the Grandees of the Christian Faith, the unequalled in Diplomacy, SIR HARFORD JONES, Baronet, high in dignity, exalted in rank, ever accompanied by distinction, dignified manners, and lustre; the

essence of firmness, ability, and purity ; decorated with the auspicious OTHMAN Order of the Crescent ; has, on the part of the Resplendent and Illustrious Realm of ENGLAND, come to our Court, the seat of Spiritual Power, founded on munificence ; — the eminent degree of whose excellent understanding, good faith, and zealous attachment, having become known to the illuminated Royal Presence, it became therefore incumbent on Us to confer on him peculiar honour, amidst the train of our faithful and devoted Officers of State ; so that he may be raised above his Peers, and distinguished beyond his contemporaries and companions :—WE, therefore, by the Imperial Signature of this auspicious Diploma, confer exclusive distinction on him, by the fortunate Device of the Standard and Seal of Persia ; thereby furnishing a manifest proof of Our own especial favour towards him, with a clear demonstration of the esteem entertained for him in the Prince Royal's gracious mind.

It therefore behoves the above highly-dignified and devoted Ministers, that, from this date, regarding Him as elevated in rank by this gracious and auspicious Device, they should hold the Royal favour as complete, and esteem the Imperial bounty as perfect in regard to this Person ; so that, in the course of conversation and the tenor of correspondence, they should style the above-

mentioned Highly-distinguished Personage “ The Possessor of the Auspicious Device of the Standard and Seal of Persia.” Let, therefore, the Exalted in Dignity, the asylums of good faith and prosperity, the Confidants and Intimates of Royalty, the Chief Secretaries, the Recorders, the Scribes, the Military Registrars of the Most Noble and Most Holy Court, firmly and permanently impressing the purport of this blessed Firman in their respective Registers, duly record, in the Contents of all Orders, Decrees, and Diplomas, commanding implicit obedience, that the above-mentioned Personage, high in dignity, is exclusively honoured with this fortunate and auspicious Device. Let them also esteem this transcendent favour as confined to his name, and carefully guard it from the disgrace of substitution and change.

Let them regard this as indispensable.

Sealed by the King, and countersigned }
by all the Ministers of Record. }

Written in the Month Safar-al-Muzaffer, in
the Year 1224, answering to A.D. 1809.

* * * The Officers to whom the observance of this Firman is directed, are pretty much the same as those mentioned in Daniel, chap. iii. ver. 2. : “ The Princes, the Governors, and the Captains, “ the Judges, the Treasurers, the Counsellors, the Sheriffs, and all “ the Rulers of the Provinces.”

APPENDIX,

No. II.

TRANSLATION OF THE FIRMAN
TRANSMITTED TO SIR HARFORD WITH THE CHELLING
OR AIGRETTE.

POWER BELONGS TO THE ALMIGHTY.

THIS IS THE HIGH AND FORTUNATE COMMAND—

LET the High in Dignity, the Exalted in Station, ever accompanied by good fortune, ever vigilant in magnificence and dignified manner, the asylum of talent and firmness, the eminent for sincerity and good faith, the Envoy of profound sagacity, the unequalled in devoted attachment—SIR HARFORD JONES, Baronet, Ambassador from the Sublime ENGLISH Government, honoured and exalted by the gracious favours of His Majesty, know by these Presents: Whereas, on the arrival of the auspicious Imperial Festival of the Nurooz, every devoted Servant of His Majesty, and every Officer of State, enjoyed the advantage of Our auspicious Presence; but the above illustrious Personage was, to all appearance, absent from the Paradise-resembling assemblage, and totally cut off from the graces of the auspicious Presence;—therefore, entirely from our perfect

APPENDIX, NO. II.

Royal sympathies and sublime Regal generosity, we transmit to that illustrious Personage, from our Court, the seat of magnificence, One Piece of our incomparable Jewelry, which has adorned our own auspicious Person; that, as in internal sentiment that illustrious Personage is never absent from His Majesty's Court, he may also visibly enjoy the graciousness of the resplendent Imperial presence, and, wholly prompted by our pure, perfect, and boundless liberality, that this gracious Royal Sign should moreover mark the devotedness of that illustrious Personage to the Eternal Empire—a gift peculiar to that illustrious Personage, beyond all other Ambassadors. Moreover, we have decreed, that the above-mentioned sign should not be conferred by the World-protecting Government of the Eternal Empire on any other Ambassador of the English Nation, nor on any other whatsoever; in order that this illustrious Personage may be distinguished above all Envoys, and his devoted attachment to the Eternal Empire be more conspicuous and evident; so that this illustrious Personage, through this exclusive sign, should be renowned and remarked, in all Realms, above the Envoys of all Regions. In short, although the image of this illustrious Personage's rectitude and sincerity has been strongly impressed and painted on the mirror of the inspired Imperial reflection, yet at this time, when our

APPENDIX, NO. II.

Noble Son, the Heir-Apparent to the Eternal Empire, who is supported by Divine favour and grace, the triumphant, Heaven-aided, the Enlarger of our Realm, Prince Abbas Mirza, has represented to the Heaven-founded Royal Court the unbounded proofs of zeal proceeding from this illustrious Personage, the excellent understanding, conduct, sincerity, and zeal of this illustrious Personage have appeared with additional lustre to the Royal sight, endued with solar energies, owing to the admirable sincerity of this illustrious Personage, he will ever continue the object of our unbounded favours.

Let him therefore submit to Us his requests, and regard the fulfilment of them indispensable.

Written in the Month of Rabi-ul-Avval, }
in the Year of the Hejira 1229. }

This is not a piece of Record,
except in the Jewel Office.

APPENDIX,

No. III.

IN justice to myself, I must not omit, that at Constantinople, on my way home, I received an invitation to make a formal visit to the **TURKISH MINISTERS** assembled at the **PORTE**; at which I received from them an Official Expression of Thanks for the Services I had rendered their Ambassador in Persia; and that, on my return to the British Palace, Mr. Berto Pisani, the First English Dragoman, delivered to the present Sir Stratford Canning, then British Minister there, to be by him delivered to me, one of the very handsomest Diamond Snuff-boxes ever presented to a Foreigner by the **OTHMAN EMPEROR**; accompanied by what was much more gratifying to me—a written assurance, “The Porte never could forget the services I had rendered her at Bagdad, in Egypt, and in Persia.”

I presume the services in Egypt to have alluded to the immense remittances which I prevailed on old Suleiman Pasha to send to the Grand Vizir, Eusoph Pasha, whilst at the head of the army in Egypt.

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Ooleh Killeeset
or the three Churches of Armenia

The Names in the original being written in the
Shekesteh or broken hand and only legible to
more advanced Persian scholars, the principal
places are merely engraved in English.



A Route through part of Aderbaejan by a Persian in the employ of
Col. Sutherland, shewing his progressive improvement. The Names
of the Towns Hamlets, Rivers and encampments in the original being
written in the Shekesteh (or broken hand) it would be almost im-
possible for the engraver to imitate the Character.

G E H

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